


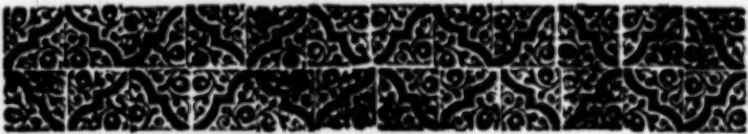
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[Th. Lushington]

THE  
EXPIATION  
OF A  
SINNER.  
IN A  
COMMENTARY  
Vpon the Epistle to the  
HEBREVVES.

*Thomas Lushington*



L O N D O N,

Printed by THO. HARPER, and are to be sold by CHARLES  
GREENE, at his Shop in Ivie Lane, 1646.

THE  
EXPIATION

SINNER.

COMMENTARY

Upon the Epistle to the

HEBREWEES.



LONDON:  
Printed by J. and W. T. Curran, at the Angel, in the Strand.  
Glasgow, printed by J. Macdonald.

TO THE  
CHRISTIAN  
READER.

**T**He *History* of Christ, for his life, doctrine, and miracles; for his death, resurrection and ascension, is copiously described by the four Evangelists: But the *Mystery* of Christ, for the reasons, causes and effects of his sufferings and actions, especially since his ascension into heaven and session on the Throne of God, is exactly revealed in the Epistle to the Hebrewes; which seems in manner of an Appendix unto the Evangelists.

For that Epistle is frequently interserted with severall deep mysteries, containing, as it were, the history of Christ in heaven. How there in the behalf of the faithfull, he executes the sacred office of his everlasting Priesthood; whereby he is able to save them for ever, who come unto God by him, because he ever liveth to make intercession for them. How he commiserates and succours them in all their afflictions and trials; for having himselfe

*To the Christian Reader.*

*been afflicted and tried, he thereby learned the compassion of a mercifull high Priest. How he expiates and propitiates them from all their former sinnes, and from all their after-lapses whereinto they fall through ignorance or infirmity; for by one offering he hath perfected for ever them that are sanctified. How he justifies and hereditifies them to that eternall blessednesse, whereof he is the heire and the donor, to admit them as co-heires with him; for he is become the author of eternall salvation unto all them that obey him. How hee consecrates and dedicates their persons and all their sacrifices or holy services of prayers, praises, and thanksgivings, which through him become acceptable to his Father; for he is a Minister of the heavenly Sanctuary, and of the true Tabernacle which God hath pitched, and not men.*

*And therein is further accurately discoursed, what admirable benefits and prerogatives are from Christ redundant to the faithfull; for whom he hath obtained a Ministry so much more excellent, by how much he is the Mediator of a better covenant established upon better promises. What necessary duties of holinesse the faithfull on their part, over and besides their faith to believe, are bound to performe, for the application and efficacie of those benefits, to render them effectually to their salvation, which without holinesse can never be attained;*



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attained; for as without faith it is impossible to please God : so without holinesse no man shall see God. What vertue and power those benefits have upon the conscience , to withdraw her from dead workes , and to engage her in all endeavours of holines to serve the living God, by way of thankfulness to God for his grace in Christ; for otherwise the soul is ingratefull and ungracious. What solid comforts and assurances , under all the distresses of this life , arise unto the soule from her endeavours of holinesse, without which no soule is capable of solid and assured comfort: for a sensuall and sinfull soul may be sometime flattered and deceived , but effectually comforted and assured she can never be, untill in some measure she bee purged from her sinfulness, and qualified by deeds or desires of holinesse.

In the prosecution of these and the like points, the divine Author of that Epistle proceeds after a grave and solid manner, yet soaring sometime into expressions and reasonings so sublime, that he seems to penetrate the highest heavens, and there to behold our Saviours actions. For the points he prosecutes are high mysteries, of things so distant and remote from sense, that (as himself acknowledgeth c. 5. v. 11.) *many of them are hard to be uttered; and therefore certainly, hard to be understood.* Yet for the easier apprehension of them, he alwaies



*To the Christian Reader.*

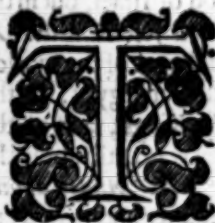
exemplifies and illustrates himself by histories & testimonies assumed from the old Testament, especially from the legall ceremonies; which were the figures or shadows of these mysteries, and wherof these mysteries are the verities. Because the Hebrews to whom he wrot, being well instructed & experienced in the passages of the old Testament, and the observances of those ceremonies, were thereby prepared and fitted with better meanes for the understanding of these mysteries, then were any of the Gentile-Christians to whom the rest of the Epistles are directed.

The excellency of this knowledge of Christ, and the generall defect of it among the common people, hath moved me to Print and publish this Commentary upon that Epistle; because it is written in our native language fitted for every mans capacity; and because it hath received a singular approbation from a most learned and reverend Divine; and because although there are already extant in Latine many learned Expositions thereupon: Yet I have heard judicious men say, that there yet remaine in that Epistle severall passages desiderating a clearer and fuller explication. VVherein how this Commentary dischargeth it self, I leave to the blessing of God upon the understanding and judgement of the godly Reader.

*Thine in Christ Iesus,*

G. M.

## The Argument.

1.  *He direction of the Epistle, is to the Hebrews, who were Christians converted from Judaism, and having inhabited Judaea and Jerusalem, were habituated to the Mosaick Ceremonies; to which they bore a great deal of devotion, and never wholly receded from them, notwithstanding their belife in Christ.*

2. *The occasion of it. The Hebrews began to decline from the Christian Religion, and to retire themselves wholly to the Mosaick only. For which it seems they had 3. inducements. 1. The Antiquity and dignity of the Mosaick. 2. The Afflictions and Persecutions incident to the Christian. 3. The Reward therein proposed was not present, but deferred for a long expellance.*

3. *The Intention of it. The principall end of it, is to exhort the Hebrews to Constancy and persistance in the Christian Religion, from which they were receding. To this end, he perswades by 3. means: First, by shewing the Excellency of the Gospel above the Law; from the Persons Ministeriall in it, preferring Christ before Moses, the Priests and the Prophets; yea, and before the Angels; from the reward of it, which is a rest and habitation eternall in heaven; from the expiation in it, made by the blood of Christ, who was himselfe the Sacrifice, but once offered for all sinne; and lastly from the promulgation of it, which was not from an earthly mountaine, but from heaven it selfe. Secondly, that the afflictions incident to the Gospel, were but such as the Saints had endured in all ages, both before and under the Law of Moses; and such whereof Christ himselfe tasted, who was our Captaine to salvation. And that afflictions are but Gods corrections, arguing his Fatherly love to his children. Thirdly, that the delay of the Reward is not much; at least nothing so much to us, as it is to the Saints that have gone before us, and therefore we have the more reason to bear with it, and for bear it.*

4. *The Author of it. Concerning him there hath alwaies been some doubt, even from the Primitive times. The ancient and common opinion, especially of the Greek Church, attributes it to St. Paul: but the moderne and more probable judgement ascribes it to some Evangelist or Apostolick person. Yet the Arguments are alledged and answered probably on both sides, and the matter is not worth debating.*

## CHAPTER I.



*God*] The supreme and universall father, stiled in the old Covenant, the God of Israel, but in the new, the Father of our Lord Jesus Christ. *At sundry times*] in the severall ages of the world; as in the time of the servitude in Egypt, in the time of the Judges, of the Kings, and of the Captivity, and a while afterward, till about the finishing of the second Temple. *And in divers maners*] At one time after one maner, at another after another: as to Moses God spake in a singular and familiar maner, otherwise then to any other Prophet; for he spake with Moses mouth to mouth. Num. 12.6. And he knew Moses face to face. Deut. 34. 10. But to other Prophets God spake after another maner; eyther by Angels as his delegates, or by a voice founding in their eares, or by a vision before their eyes while they were awake, or by a dream while they were asleep. *Spake*] Declared his will and pleasure for precepts, promises or judgements; whether by voice, vision or dreame. *In times past*] Anciently, during the time of the Tabernacle, and the first Temple: for after the finishing of the second Temple, God spake very rarely any way. *Vnto the Fathers*] Not to the Patriarchs, but to the people of Israel and Judah, who lived in the time of the Prophets, and were ancestors to those Hebrewes to whom this Epistle is written. *By the Prophets.*] As by Moses and Samuel, by Elias and Elisha, and by the rest of the Prophets whose workes are extant in the sacred Canon of Scripture.

2. *In these last dayes*] The time of the Gospel is called the last dayes; partly as opposed to the words before *in times past*; partly because the time of the Law and the Prophets was before it; but chiefly because the Church under the Gospel shall not receive from God any more Innovation or alteration; for the time of the Gospel shall last till time shall be no more, till eternity, and therefore is commonly called in Scripture the last dayes. See Act. 2. 17. *By his son*] Jesus Christ who here is opposed to the Prophets, by whom God spake in time past. Not that the Prophets were no way the sons of God, but because in comparison of Christ they were not so accounted. For Christ by whom God spake the Gospel was more eminently the son of God then any of the Prophets, 4 wayes: 1. By his conception; because he was conceived of a Virgin by the power of the Holy Ghost.

2. By

2. By his function; because he was sanctified by God and sent into the world, to publish and confirme the new Covenant; for which function he must needs resemble God as a son the father, in divine wisdom, holinesse and power. This reason Christ gives why he called himself the son of God, John 10.36. 3. By his Institution; because God appointed him his universall heire as an only son is to his father. 4. By his Resurrection; because thereby he was immortalised, or enfranchised from death and mortality; and consequently deified as the son of God. This reason St. Paul gives applying to the Resurrection of Christ the words of the Psalm, Thou art my son, this day have I begotten thee. Act. 13.33. *Whom he hath appointed heire*] God hath appointed Christ to inherit the sovereigne dominion and Kingdome of God; first by granting him a right or title to it; and afterward by giving him the reall possession of it. Yet he possesseth it not successively after his father, as the manner is among men; but accessorially and joyntly together with his father. *Of all things*] His universall heire; he alludes to an only son, who is the sole heire of all his fathers estate. For Christ is the *unigenit* or only son of God; not that God hath not other sons, but that he hath none such as he. Seeing then God is the universall proprietary and Lord of all things; therefore Christ being his only son and heire, becomes universall Lord also of all things, over all Angells and men, whether alive or dead. *By whom also he made the world.*] God by the mediation or meane of Christ did reforme and restore mankind who is the chiefeft part of the world; by giving him a new state and condition by a new Covenant. For the Hebrews who have no or few compound verbs, say a thing is made, when in regard of some qualities it is altered or renewed, or made otherwise then it was before, by assuming a new forme or fashion for a better condition. So we are said to be created in Christ to good workes, and we are called a new creature; not in regard of any new creation, or new nature; but because of new relations unto God, or new qualities in our selves.

3. *Who being the brightnesse of his glory*] Christ was the lustre, raye or beam of Gods Majesty. For seeing God is invisible and cannot be seen of men, by reason of his immense and infinite light; therefore God sent forth Christ as a raye or beam of his light, that in Christ men might have a kinde of sight of Gods Majesty. *And the expresse image of his person*] These words doe but interpret the former. Adam and in him every man made is made in the image of God, to resemble God in some of Gods attributes; but Christ is the character or image of Gods person; for God did as it were imprint his person upon Christ; that Christ might be his substitute upon earth to personate, represent and resemble the person of God; to be in wisdom as God, by publishing the mysteries and secrets of God; and by knowing the



thoughts of men; to be in holinesse as God, without all staine of sin; to be in power as God, having dominion over all creatures, over windes, seas, and devills. For such divine wisdom, holinesse and power, are brightnesse, images, or markes of Gods Supremacie, or Sovereigne Majestie. *Upholding all things by the word of his power.*] Christ carried all things by his powerfull Command; for according to the Hebrew sence, Word is put for Command, as Psal. 33. 7. and Psal. 143. 15. And the *Word of his power*, is an Hebraisme also, for his powerfull word. q. d. Christ did personate God, not onely for the acts of his power; but also for the manner of his acts, because he wrought all his miracles by his sole Word or Command. For at his Word or Command the windes ceased, the sea calmed, diseases were healed, the devils were ejected, and the dead raised. And to this the Centurion applied his faith, when he said, Lord, Speak the word only and my servant shall be healed. Mat. 8. 8. *When he had by himself purged our sinnes.*] Christ offered up himself in his own person, and did not as the Leviticall Priest, who used to offer sacrifices that were not himself, but Christ was both the Priest who offered, and the sacrifice which was offered. And by this oblation of himselfe, he expiated or purged away our sinnes, by removing our guiltines and the punishment due to our sins. Christ was a sacrifice to expiate our sinnes; and the slaughter of this sacrifice was made on earth upon the crosse: but the offering of this sacrifice was then performed, when he entred into heaven, and made his Appearance in the presence of God; as the Leviticall Priest after the sacrifice was slain, entered into the Sanctuary to offer the blood of it. And this Oblation of Christ had then onely an efficacy or power to expiate our sins; but the effect of it followes not upon us, till we on our part performe our office, by beleiving in Christ and obeying him. *Sat down on the right hand of the Majesty on high.*] The Leviticall high Priest when he went into the Oracle, where God was said to dwell and sit betweene the Cherubins, did not sit downe with God, betweene the Cherubins: but stood as a minister or waker with great reverence of the Divine Majestie, offering and sprinkling that blood wherewith he entered. But Christ ascending on high, and entering into heaven, did not stand before the Throne of God as a minister or supplicant, but sat downe at the right hand of Gods Majestie. Yet he sat not by way of an Assistant unto God, as Nobles and Councillers doe to earthly Princes: but by way of Co-regnant to reigne with him, having absolute power over the people or Church of God, and for the Churches sake over all other things. For according to Saint Paul, 1. Cor. 15. 25. To sit at the right hand of God, is to reigne and governe as God; And Christ doth now reigne and governe absolutely and arbitrarily in all things not defined by Gods law; but where Gods law orders things, there he governs accordingly.

4. *Being made so much better then the Angels.* ] The Apostle formerly having tacitely preferred Christ before all the Prophets, and before the high Priests, proceeds now to compare and preferre Christ before the Angels; to wit (which must be marked) from the time of his session at Gods right hand, corregnant with him. Whereupon he layes down this position or doctrine, That Christ sitting at Gods right hand, reigning with him in absolute power, is become more excellent then the Angels. This doctrine he presently proves, by severall arguments following. *As he hath by inheritance obtained a more excellent name then they.* ] This is the first argument whereby he proves his former doctrine, because Christ hath obtained a more excellent name then the Angels. By name here, we are not to understand that dominion or dignity of Christ, whereby he reignes with his Father in absolute power; for this were to argue tautologously, seeing he mentioned that before. But by name he meanes the Appellation or title given to Christ, noting his state and condition: For from Appellations and titles, especially given by God, we may easily gather the dignitie and excellency of any person. And this excellent name, Christ hath obtained by Inheritance, Which shewes, that he had it not by nature nor from eternitie, but in time, by grace from the favour of God.

5. *For unto which of the Angels said he at any time thou art my son.* ] He confirms his former reason, by a testimonyp from Scripture, *Psal. 2.*  
7. Why Christ hath a more excellent Name then Angels; Because God gave Christ the Name or title of Sonne, which is a title of honour above that of Angels, whose name or title signifies them, to be the Messengers or Legats of God. The Angels in generall are sometime in Scripture called the Sons of God, as *Iob 1. 6.* But God on his part never calls them so in generall; much lesse doth he single out any one peculiar Angel apart from the rest, to entitle him by the name of Son. But God entitles Christ by that Name, *Thou art my Sonne*; thou and no other person properly: For the Pronoun *thou*, is here put exclusively, to sequester all other persons beside, from the participation of that name as a proper and personall title. Indeed as the Angels in generall, so all Christians are in common called the Sonnes of God: but Christ onely is so called peculiarly, personally and singularly. *This day have I begotten thee.* ] He confirms, why Christ is singularly entituled and named the Sonne of God, because God after a singular manner hath begotten him, i. Raised him from the dead (for in Davids Psalmes from whence this testimonie is taken, extream dangers resemble death) and made him most resemblant and like to God himselfe, by giving him Immortality and universall Royalty to bee King over his people. For this generating or begetting of Christ hath respect to his Resurrection and Ascension, for so Saint Paul expressly refers it, *Acts 13. 33.* Not that Christ was not begotten or not called the



the Sonne of God before his Resurrection; but because by his Resurrection he was most assimilated and made semblant unto God, by being made an immortall and universall King, whereby he had the highest degree under God; therefore God is said to have then begotten him, and then to call him his Sonne: For God is called God by reason of his supream power and dominion; whereof they also are called Gods and the sons of God, that have power and dominion; and the greater their power is, or the nearer it resembles Gods power, so much the rather, and more neerly are they his sonnes. And he is most of all his Sonne, whose power and dominion is made either the same with Gods, or equall to it. Christ was the Sonne of God before his Resurrection; for during his prophetick function, he was a great Potentate, and wrought powerfull miracles: but after his Resurrection upon his Regall office, he became most neerly and highly the Sonne of God, because then God made him an immortall and universall Potentate; for then all Power was given him in heaven and earth, Mat. 28. 18. *This day*] It is an Hebraisme, frequently added to speeches, wherein some remarkable matter is either done or given, or promised, or commanded, as in this place; to the end that day might be kept in memory, or as it were remaine for a day of Commemoration, that the action of that day might be kept in perpetual remembrance, See Gen. 4. 14. Jer. 1. 10. and many places in Deuteronomie. *And againe; I will be to him a Father, and he shall be to me a Sonne,*] Hee confirms that Christ is the Son of God from another testimony of Scripture, 2. Sam. 7. 14. which was literally spoken of by Solomon; as the former testimony of David, but both mystically of Christ; intimating the deare love and affection of God toward him; whereupon it must needs follow, that Christ must be exalted to a most excellent state and condition above all other persons, And as these words were spoken of Solomon futurely before hee was borne, and indeed the Sonne of God: so also of Christ.

6. *And again, when he bringeth in*] Another testimonie of Scripture to prove Christ better then the Angels; because all the Angels are commanded to worship him; which must needs follow upon the state and condition of his filiation. For all servants must worship or reverence their masters sonne and heire, especially then, when his father had made over his inheritance or estate unto him. This testimonie is taken out of 97. Psalme, whereof the inscription in the Septuagint, is, A Psalme of David when the land was restored unto him; namely, when his kingdome was restored, after his expulsion from it by Absolon, but mystically meant of Christ. And therefore *again*, may well be referred to his bringing in: For after Christ was expelled the world by his death and buriall, God brought him into the world againe by his Resurrection, in raising him from the grave.

*The first begotten* ] Christ is the first begotten Sonne of God; because God begot him before all his other sonnes, who are called the brethren of Christ; for God first begot Christ, in that manner wherein God is said to beget sons; for those he begets whom he assimilates and makes like unto himselfe, and so Christ was the first that was assimilated or made like unto God in holinesse; in such holinesse as he requires in the new Covenant. Secondly, Christ is the first begotten of God, by his Resurrection, because by the power of God hee was raised and brought in againe from death to an immortall life; for which cause hee is called the first begotten from the dead; and the first fruits of them that slept. 1. Cor. 15. 20. Lastly, he is the first begotten in all things whatsoever, whereby the faithfull of Christ, become the sons of God; for Christ hath preceded them all, that (as St. Paul speakes) he in all things might have the preeminence. Col. 1. 18. *Into the world,* ] First to be upon the earth a while after his Resurrection from the grave, but chiefly when he brought him into heaven, which is the superiour and future world, and seated him at his right hand; for then Christ became the Lord and head over men and angels; and till then the angels worshipped him not. For in this sence the Apostle here takes the world as himselfe shewes in the next cap. ver. 5. where he saith, that the world to come is the world whereof he spake. *And let all the angels of God worship him.* ] The words are Imperative, laying a Command upon all the angels of God, none excepted, to worship Christ; and therefore it followes that Christ is made much better then the angels. In the Hebrew of the Psalme it is, Worship him all ye Gods; where the word Gods is opposed to Idols, which were the Heathen Gods, whose worshippers are there commanded to be ashamed; and againe to those Idols Christ is opposed, who not onely is not an Idol, but so true a God, that all other Gods who are not idols must worship him. But because by Gods there, we can understand none but the Angels, therefore the Sepruagint translates it, the Angels of God, whom this divine Author followes. *Worship him.* ] Use divine reverence before him, and unto him, by standing up, bowing downe, and falling downe before him; in the very same manner that is done or due to God himselfe. Because Christ sustaines the person of God, and commands all things in the Name of God, and therefore in Christ, God himselfe is worshipped. And the execution of this Command that the Angels doe really performe this worship, appears in the Revelation, where they are said to stand round about the Throne, and to fall downe before the Throne on their faces to worship Christ. Revel. 7. 11.

7. *And of the Angels he saith,* ] A third argument from the testimony of Scripture. Psal. 104. 4. to prove Christ made better then the angels. *Who maketh his angels spirits.* ] This is not spoken of their

Creation,

Creation, but of their Emission, that God employeth them as his Emisfaries, or Messengers, to shew their state and condition to be servants unto God, wherein they greatly differ from the state of Christ, sitting at Gods right hand, and is not sent forth any whether. *And his Ministers a flaming fire.*] Herein the Author aimes at no more, then what he saith at the last verse of this Chapter, that they are all Ministring spirits; saying that he alludes from the Psalme to the manner of their Ministry; which is like a spirit or a winde, very forcible, and yet invisible; and like a flaming fire or lightning, very penetrable, subtile and agile, moving almost in an instant from one part of heaven to another.

8. *But unto the Sonne he saith, Thy Throne O God!*] Herein hee opposeth Christ to the Angels, and preferres him above them, from a testimony of Scripture, Psal. 45. 6. which is literally spoken of Solomon, but mystically of Christ; And therein Solomon is said to have a throne, and called God, for the royalty of his throne, and sublimitie of his power over Gods people. And therefore Christ, of whom Solomon was but a shadow, is by a farre greater right called God, because the Throne of Christ is farre more royall, in being seated at the right hand of God. And consequently, Christ is farre better, and superiour to the Angels, as the King sitting on his throne, is greater then his servants that minister unto him. *Is for ever and ever.*] Solomons throne or kingdome, is said to be everlasting or perpetuall, because hee was promised to reigne in his person, and in his posteritie after him for many ages; Namely, so long as the carnall and earthly state of Gods people should require an earthly King, See Psal. 89. 28, 29. and verse 36, 37. For that Solomons posteritie were deprived of the kingdom before the coming of Christ; (which notwithstanding was restored in Christ, though after a more divine and spirituall manner) that hapned through the foule finnes of his posteritie, which God neither would nor could any longer tolerate. Seeing God put this Article or condition in the Covenant which he made with David and his posteritie, that his posterity should observe his Law, See 1. Chron. 28. 7. But this perpetuity of throne or kingdome agrees farre more eminently unto Christ, because Christ was made immortall to live for ever, and to raigne in his owne person for ever, without any posterity to succeed him; and he is to raigne so long as the people of God shall need such a King; which Throne must needs last to the end of the world, till all his enemies be destroyed. And consequently the Throne or Kingdome of Christ is most properly and truly everlasting for ever and ever. *A Scepter of righteousness is the Scepter of thy Kingdome.*] Scepter, is figuratively put for government, because it is the ensigne of Royall government; and Scepter of righteousness is by an Hebraisme put for a righteous government. Literally, Solomons government was very just & righteous, and

and mystically the government of Christ, is most just and righteous over the faithfull, who are Gods people.

9. *Thou hast loved righteousness, and hated iniquity,* ] These words doe but amplifie and illustrate the former. Literally, Solomon did not only governe righteously, but loved to doe it, and hated to doe the contrary. And mystically Christ loved it much more, for he committed no iniquity nor sinne at all; he never did any man injury, nor suffers it to be done unpunished. *Therefore God hath anointed thee with the oyle of gladnesse.* ] He alludes to the anointing of Kings, or rather to the anointing of guests at feasts, which was an ancient custome, because oyle doth exhilarate and refresh the spirits, and cheer up the minde, especially being perfumed with some sweet odour. And therefore *Oyle of gladnes* is an Hebraisme put for exhilarating and cheering oyle. To this custome the Psalmist relates, Psal. 23. 5. and our Saviour, Matt. 6. 17. and Luke 7. 46. The literall sence is; God did entertain Solomon more delicately then other men, endowing him with extraordinary gifts and graces; particularly with these three, Wisedome, Riches, and Glory; for he gave him his owne asking, and that besides which hee asked not, See 1. Kings 3. 5. for his extraordinarie wisdome, See 1. Kings 3. 12. and 1. Kings 4. 29. for his Riches and Glory, See 1. Kings 3. 13. and 1. Kings 10. 21. to the end of the chapter. The mysticall sence is, That as God was the God of Solomon to endow him: so he was the God of Christ also, who endowed Christ anointing him with the holy Ghost, and with spirituall graces in farre more extraordinary manner, for spirituall wisdome, whereby he knew the secrets of God, and the thoughts of men; with spirituall riches, which is holinesse and righteousness; with spirituall power and glory to have dominion over all men and angels, See Luk. 1. 15. and Luk. 4. 1. and Luk. 2. 40. and Mar. 12. 42. and Joh. 1. 14. and Joh. 1. 16. *above thy fellows.* ] The literall sence is; Solomons brethren, who were the rest of Davids children, were cheerfully anointed, or blessed of God, with Wisedome, Riches, and Honours; but Solomon was blessed above them all in a singular and eminent degree, and advanced by God to the Kingdome of Israel before and above them, so that all they were not onely rejected from the Crowne, but made subject to him. The Mysticall sence is. All the faithfull like Solomons fellowes or brethren, are begotten from the same Father that Christ is begotten; and are anointed with the holy Ghost, and have many things common with Christ, yet notwithstanding Christ is anointed by God above all the faithfull, hath an immense measure & power of the holy Ghost powred upon him; especially after his resurrection from the dead, when he was totally sanctified, and advanced to be King and Lord over the faithfull.

10 *And, thou Lord, &c.* ] A fourth Argument to prove Christ, better then the Angels taken from a testimonie of Scripture, Psal. 102.



vers. 25, 26, 27. And here wee must note, that this Testimony doth so farre onely belong to Christ, as it conduceth to the scope of the Author, which as appears at the fourth verse of this chapter, is to prove, that Christ after that he was seated at the right hand of God, was made better then the angels. To which purpose the Creation of heaven and earth makes nothing at all: For that cannot be referred to Christ, unlesse the Author had taken it for granted, and for a ground that Christ is the supreme God, because all this testimony out of that Psalm is manifestly spoken of the suprem God; but that Christ should be that God is not intimated by any word in all that Psalm. And therefore if the Author had taken this for granted, that Christ is the supreme God, certainly the Author had discoursed very impertinently and ambiguously, to furnish himselfe with such store of arguments, and so many Testimonies of Scriptures, (and those much more obscure then the point to be proved) thereby to evince, that Christ was better then the angels; the Creatour, better then the creature. This had been to bring proofs no way necessary for a point no way doubtfull; seeing all might have been dispatched in one word. We must therefore further observe, that this Testimony out of Psalme 102. contains three clauses. The first concerning the Creation of the world. 2. Concerning the destruction of the world. 3. Concerning the Duration of God; for these three things are the subjects of three verities contained in that Testimonie, and all three are spoken supremely, and primarily of God the Father: But the first can no way be referred to Christ, because (as is before noted) it could not make for the Authors purpose. The last, referres both to God and Christ; for the Duration of Christ is perpetuall and everlasting; yet this clause makes nothing for the Authors purpose, to prove Christ better then the Angels, because for Duration, the angels are equall to him, seeing they also are immortall, and incorruptible, perpetuall and everlasting. The second clause referres to God supremely and primarily, and to Christ subordinately or secondarily; for God by Christ will destroy the world; God hath given to Christ a transcendent power to destroy and abolish heaven and earth. And this makes fully to the Authors purpose, and proves Christ clerely better then the angels, who have not this power granted to them. Now to the words of this Testimony in particular. *Thou Lord in the beginning.* ] God when first he began the world, even in the first beginning of his visible workes, *Hast laid the foundation of the earth,* ] He alludes to buildings which are raised upon a foundation, for the earth is as it were the foundation and ground-work of the world. And hee mentions the earth in the first place, because in the raising of all buildings, men begin from the foundation. Now the earth is termed the foundation, because it seemes immoveable and fixed, as all foundations ought to be. *And the heavens are the works of thine hands.* ] The heavens

heavens are all those vast bodies which doe circumspect the earth and one another. And they are called heavens, plurally, because they are built and raised to the height of three regions or stories each above the other. The first and lowest heaven is vulgarly called the aire, wherein flie the fowles of heaven; and therein are the supernall waters that are said to be above in the heavens, as clouds, raine, haile and snow. The second or middle heaven, is vulgarly called, the firmament, wherein are all the fires that give light and heat to all the world, as the Sunne, Moone, and Starres. The third and highest heaven, is called by St. Paul Paradise, wherein God, and Christ, and the angels doe manifest themselves. All these are the workes of Gods word, and were wrought at his command: For God said, Let them be, and they were so, Gen. 1. 6. God commanded, and they were created, Psal. 148: 5. Yet the Psalmist terms them the workes of Gods hands, alluding to the speech of the vulgar, whose hands and not their words are the instruments of their works, <sup>wh</sup> therefore are called the workes of their hands. Hitherto of the first clause of this Testimony, concerning the Creation of the world, referred to God onely, who only was the Author of it.

11. *They shall perish.* ] Now follows the second Clause of this Testimony concerning the destruction of the world; referred to God supremely and primarily, but to Christ subordinately and secondarily, because the power to destroy the world is given to Christ, and therefore principally serves to the Authors purpose to prove him better then the angels. *They shall perish.* ] The heavens and the earth shall perish, or be utterly destroyed and abolished; as this Author phraseth it afterward in this Epistle, chap. 12. 27. they shall be removed, as things that are concussible and corruptible. And as St. Peter saith more expressly, 2. Epistle 3. 10. The heavens shall passe away with a great noise, and the elements shall melt with fervent heat, the earth also shall be burnt up. Now things that passe away and are no where, must needs have no being, and a thing burnt up must needs perish. Here we have a clear testimony that this present world shall be destroyed and abolished. For if (as some have imagined) it shall only be endued with perfecter qualities, and be changed into a better state, so to remaine under that state, how is it said to perish? Certainly things changed into a better state to be permanent under that state, cannot be said to perish. Shall the Saints be said to perish, when they are changed from mortall and corruptible creatures to become immortall and incorruptible, and be made partakers of a nature and state far more pure and perfect then they had before? certainly no. Or if the world shall have a perpetuall permanion or abiding for ever, how is it opposed to Gods and Christs permanion or abiding for ever? which is the scope of this reasoning, as appears in the words immediately following: But thou remainest, and thy yeers shall not fail, *And they shall wax old as doth a garment.* ]



The heavens are compared to a garment, because as hath been said before, they doe circumvest, envelop, and enwrap the whole earth round about, as a garment involves the body; and therefore the attribute of a garment, which is to veterate and wax old, is by a Metaphor fitly applied to the heavens: Not that the heavens doe insensibly wax old, and wear out with length of time, as garments usually doe: but because at last they shall wholly be abolished; therefore they are said, to wax old as a garment, because a garment waxen old, and worn out, is at last wholly abolished and cast away: For veteration or waxing old, is a morion or passage toward destruction and abolition. Seeing that which decayeth and waxeth old, drawes neere to vanishing away, as this Author expresseth it afterward in this Epistle, cap. 8. v. 13. But how shall the heavens wax old, if they shall be renewed into a better state. Is a garment said then to wax old, when it is new drest, by making it somewhat better and neater?

12 *And as a vesture shals thou fold them up,* ] When a garment is waxen so old that we have no minde to wear it any longer, then wee usually fold it up and lay it aside; for properly a garment is a loose vest which we use to weare outwardly over the rest of our clothing; and therefore being laid aside, is usually folded up. Hence it appears, that at last, the time shall come, that the heavens shall no longer circumvest, or enwrap the earth, and therefore must needs be destroyed and abolished. *And they shall be changed.* ] What change must here be understood, moe have shewed before; namely, a destruction, abolition or perishing; a change, not for the better, but for the worse; a change from being to not being; as a garment waxen old, and thereupon folded up, becomes changed for the worse, till first it fall into clouts and ragges, and at last rots quite away. Hitherto of the second Clause of this testimony concerning the destruction of the world; referred primarily by the Psalmist to God; but secondarily and subordinatly by this Author to Christ, by whose power under God, this destruction shall be made, and thereby is proved to be better then the angels. *But thou remainest.* ] Now follows the third Clause of this testimony, referred both to God and Christ, as the second Clause was; yet we shall speak of it only in reference to Christ, because the main purpose of the Author in this Clause, is to prove, not that Christ herein is better then the angels, but to shew upon the by, that the Duration of Christs person and Kingdom, doth not only exceed the age of the world which shall be destroyed, but shall be everlasting and perpetuall remaining for ever. The world shall not remaine, but shall cease to be: But Christ shall remaine and never cease to bee: but if the world be Innovated into a better state, to remaine ever under that state, wherein shall stand the opposition betweene the Duration of the world and Christ: certainly in nothing. *Thou art the same,* ] The heavens

heavens and earth shall not be the same alwayes, but at last shall be changed from being to not being. But Christ once seated at the right hand of God, continues alwayes the same, and shall be the same everlastingly. *And thy yeares shall not fail.*] The world had a beginning, and then her yeares began, but because she shall be destroyed and abolished, therefore her yeares shall faile and come to an end. Christ also had a beginning of his age and yeares, but because hee is now immortall, therefore his yeares shall never have an end; but shall run forth into eternity, and last everlastingly.

13. *But to which of the angels said he at any time,*] The fifth and last Argument to prove Christ better and greater then the angels, taken from a testimony of Scripture, Psal. 110. 1. Shewing that God never vouchsafed them that high dignity and degree of honour, as to sit at his right hand. *Sit on my right hand*] The meaning of this phrase, see before in this chapter, verse 3. For so great a dominion and power, as to correigne with God over all things in heaven and earth, was never granted to any of the angels. *Untill I make thine enemies thy footstool.*] Here is declared the expiration and terme of that spirituall Kingdome, which Christ now administers upon earth; and such a terme as therewithall shewes one of the greatest and most excellent effect of that Kingdome; In so much as it is, no marvell his Kingdome should determine after the production of that effect. All which tends to the highest commendation of that Kingdome. For if Christ had obtained that Kingdom for some short time, or should relinquish it before he had destroyed and abolished all his enemies, much would bee wanting to the dignitie of his Kingdome. The terme therefore, unto which the Kingdom of Christ must be produced, which also is a most glorious effect of his Kingdome, is expressed, when God saith, untill I make thine enemies thy footstool. By enemies here we must understand, not onely the adversaries to the person of Christ, who once reproached and crucified him, or since to this day blaspheme and oppose him: but also all things adverse and hurtfull to the people of Christ, who are the faithfull. Of which enemies the chiefeest is death, so far forth as it doth hurt, or may hurt the faithfull, who are the people of Christ; as the Apostle teacheth, 1. Cor. 15. 26. For the death which domineers and remaines upon the ungodly and unbelievers, shall not be abolished; because their death is no enemy unto Christ, but militant and subservient unto him in doing the worke upon which he employes it. And the enemies of Christ, are then made his footstool, when they are so fully conquered, that all power of doing hurt is taken from them: or as St. Paul expounds it, 1. Cor. 15. 26. when they are destroyed and abolished. And God is said to put Christs enemies downe, not that Christ shall be no agent in that action, but because God gives Christ the power to performe it, and Christ shall execute it  
by

by vertue of that power that is given him. As in the Scripture, 1. Kings 5. 3. God is said to have put Davids enemies under his feet; yet David was not idle in the wars, but very active. Or as some King, when his enemies were conquered, should say that God had subdued them unto him; because God had given him power and courage to performe it: For that Christ also himselfe shall subdue his enemies, it plainly appears from the words of St. Paul, 1. Cor. 15. 24. and Phil. 3. 21.

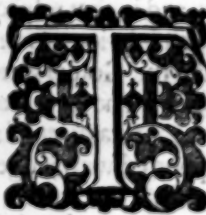
14. *Are they not all ministring spirits,* ] They, i. the Angels. In the former verse, having shewed the Sublimity and Maiesty of Christ in his seat at Gods right hand, and in the victory over his enemies, he now on the other part opposeth the condition of the angels; that the great dignity of him above them, may evidently appeare. Christ doth sit, and he sits at the right hand of God: i. he raignes as a King; and the manner of Kings is to sit. But all the angels (none excepted) are ministring spirits, i. waiting spirits, and the manner of waiters is to stand and appeare, and be sent forth at his command upon whom they wait. *Sent forth to minister.* ] The angels are Gods messengers and ministers; for they are sent forth, and the end of their sending forth, is to minister or doe service: What ministry or service that is, hee will presently shew, and withall will intimate how long their ministry shall last, namely, till the persons for whose sake they minister, shall attaine salvation. *For them who shall be heires of salvation.* ] The angels are properly ministers unto God and Christ, for properly a man ministers unto him that hath a right to command him, though his ministry or service be many times performed for the use and behoofe of another. So the angels are ministers, not unto the Saints and heires of salvation; but for the Saints, i. for the benefit and commodity of the Saints: they minister unto Christ for the use of the Saints; and then they minister to the Saints, when they are sent for the custody and guard of their bodies and soules to provide for their safety in both respects. For seeing Satan and the other devils doe not only pursue and hurt the bodies of men, but their soules also: so likewise wee beleeeve it the office of the angels to protect, not the bodies onely of the Saints, but their soules also. Satan hath power to inject evill thoughts into the mindes of men, and to incite them to divers sinnes; whom therefore the Scripture makes the Author and Parent of all sinne, who workes effectually in the children of disobedience; whom shee calls the Prince and god of this world; who put it into the heart of Judas to betray Christ, and into the heart of Ananias to lie unto the holy Ghost. Now if Satan can doe this, why cannot good angels inject good thoughts; and by divers objects draw the minde to that which is acceptable unto God? And when an angel is sent to deliver a man from danger, he commonly delivers him no otherwise, then by casting into his thoughts some advice

advice or counsell, whereby he may decline the danger, or by putting some thought upon his adversary, whereby to divert him from his intended enterprise. Neither are wee to understand that the angels are sent forth only and soly for this end, to minister to the Saints, but that is the principall and chiefe end; for many times the emissions redound to the benefit and profit of others, both persons and kingdomes; but especially concerning the affaires of the Church, whereof Christ is Lord and Protector.

The Contents of this first Chapter.

1. Doctrine. *Christ is greater then any of the Prophets.*  
Reason. 1. *Because God hath spoken by Christ, in these last dayes, verse 2.*  
2. *Because Christ is appointed heire of all things. eod.*  
3. *Because by him God made the new world. eod.*
2. Doctrine. *Christ is greater then any of the high Priests. verse 3.*  
Reason. 1. *Because Christ is the brightnes of Gods glory, and the expresse image of his person. eod.*  
2. *Because Christ hath expiated our sinnes by himselfe, even by his owne blood. eod.*  
3. *Because Christ is now set downe, at the right hand of Gods Majesty on high. eod.*
3. Doctrine. *Christ is much greater then the Angels. verse 4.*  
Reason. 1. *Because Christ hath a greater name then they; for he is called, and is the true Son of God. verse 4. 5.*  
2. *Because the Angels are his subiects and servants; for they must worship him, and minister unto him. verse 6. 7.*  
3. *Because Christ hath a kingdome of righteousness, with a Throne and Scepter of righteousness, verse 8. 9.*  
4. *Because Christ hath power finally to destroy and abolish this visible world, and at the last day shall actually destroy it, verse 11. 12.*  
5. *Because Christ sitteth on Gods right hand on the Throne of God, whereas the Angels minister and wait, verse 13. 14.*

CHAPTER II.

1.  *Herefore,]* Because wee have formerly proved, that Christ is far more excellent then the Angels. *We ought to give the more earnest heed,]* greater attention, diligence and care. *To the things which we have heard,]* to the doctrines, precepts, and promises of the Gospel, the Author whereof who first published it upon earth, was a person far more excellent then the Angels, who published the Law upon Mount Sinai; as the Author subjoynees it afterward at the third



third verse. *Least at any time we should let them slip.*] He here expresseth the scope and end of their earnest attention and heed, not to decline or revolt from the Gospel of Christ; and he alludes to a leaking vessell, that lets the liquor run out. Now then, we let the Gospel slip and run from us, when either we forget it, or give no further credit to it, or neglect the precepts of it, to conforme our lives to the holy rules therein delivered. For, when the Gospel hath not the force upon our soules, to make us obedient to the rules of it, then it may be said to leake or slip away from us.

2. *For, if the word spoken by Angels*] He begins to bring a reason, why we should take earnest heed that the Gospel slip not from us, by an argument *à minori*; for, if God punished the transgression of the Law which was lesse, much more them of the Gospel, which is greater. The Law was the word or speech of God, for God spake it to the people, partly by himselfe, and partly by Moses, see Exod. 20. 1. and in the same Chapter, ver. 22. Yet God spake not the Law, either to Moses or the people immediately by himselfe, but by the mediation and meanes of Angels, who published and proclaimed it upon Mount Sinai; see for confirmation hereof, Acts 7. 53. and Gal. 3. 19. The Law therefore being published but by Angels, is farre inferiour to the Gospel, which was published by Christ, a person greater then the Angels. Hence we may collect two verities: 1. That God truly and properly did not descend downe upon Mount Sinai, and there publish the Law; but an Angel sustaining the Name and person of God, published it in the Name of God. For, if God himselfe, besides the Angels, and accompanied with them, had descended from heaven into the Mount to publish the Law; then, not onely the Authors argument had beene void, but also the contrary must needs be concluded, That the Law in this respect was more excellent then the Gospel, because God himselfe who exalted Christ, and made him head over the Angels, came from heaven to earth, and did publish the Law; but the Gospel was published but by him, who was exalted by God from earth to heaven. 2. The second verity is, That the Lord, who published the Law upon the Mount, was not the Sonne of God, in the person of his deity. For, if the Law were given by the Son of God, how can this Author affirme it was delivered by Angels, and in that respect make it inferiour to the Gospel? Or, how is it at all inferiour to the Gospel, in respect of the publishing, if both it and the Gospel were published by one and the same person? *Was stedfast*] The Law was ratified and established, made stedfast and firme, when it was strengthened with power and force for obedience, and supported with judgments and punishments against the transgressors of it. For, when a Law is but a bare precept, and hath no penaltie annexed to it, then it is infirme and weake; but, when it is fortified with penalties, then it is made

made stedfast, and becomes a sanction; for thereupon men dare not so easily violate and breake it. *And every transgression and disobedience* The Law was made stedfast for this end, that it might be fortified and supported against every transgression and disobedience, whereby men would presume to breake it. A transgression is a sin against an expresse and knowne Law; for, every transgression is a sin, but every sin is not a transgression; yet, every sin may become a transgression, namely if it be forbidden by an expresse and knowne Law: Otherwise where there is no Law to be transgressed, there can be no transgression. A disobedience is a transgression done with malice and contumacy; for as a transgression is one kinde of sin, so a disobedience is one kinde of transgression; yet, every transgression may become a disobedience, namely, if it be committed out of malice and contumacy. *Received a just recompence of reward* Punishment is then a just recompence of reward, when it is congruous and futable to the sin, according to the due desert of the sinne. But, these words of the Author cannot meane, that every transgression of the Law without exception, had a capitall punishment ordained by Law, or was *de facto* inflicted; for, every penall Law was not alwayes put in execution. And those transgressions which were committed out of ignorance or infirmity, had their expiation appointed by Law, but disobedients, or contempts, or, as the Scripture termes them, sinning presumptuously, or with a high hand, could not be expiated any other way, then by that capitall punishment that by the Law was ordained, see Numb. 15.27. And, seeing it is apparent, that the Authour speakes of a matter openly and vulgarly knowne, it is not credible, that he would be understood of those private and secret judgements or punishments that God himselfe inflicted, for such for the most part were concealed and not knowne. Wherefore we must needs conceive, that this Author takes not the particule *every*, logically and strictly, but vulgarly, for the most part of transgressions and disobediences, and hath speciall respect to the sacred precepts of the Law, and to the examples of those persons, whose transgressions against those Laws are mentioned, and whom the Scripture testifies to have bene severely punished of God, according to their demerits. For, if in some cases the rigour of the Law was mitigated, as in the case of David, those cases being extraordinary and rare, must not take place against the generall rule. Although David also had no small punishment from God upon him; so that here the Author speakes of divine punishments which God himselfe inflicted; for, otherwise it would not follow, that the Law was made stedfast with God, therefore because the Magistrate punished transgressors; but, because God himselfe did it, or tooke order it should be done, either by the Magistrate, or by others. For, when he speakes on the opposite part, concerning the contemners of the Gospel, the punishments are understood to be inflicted by God himself.



3. *How shall we escape?* If the transgressions of the Law were deservedly and justly punished by Gods hand, much lesse shall we escape it; *If we neglect so great salvation?* If we neglect the Gospel. He might have called the Gospel, the word spoken by Christ, as before he termed the Law, the word spoken by Angels; for, this had beene enough to inferre his conclusion, and also a more eloquent opposition; but he calls the Gospel Salvation, for three reasons. 1. To expresse the effect and fruit of the Gospel, which is Salvation; for, as S. Paul saith of it, It is the power of God to salvation, to every one that beleeveeth, Rom. 1.16. 2. To intimate the dignity and excellency of the Gospel above the Law, because the Law contained no open promise of salvation, but onely hidden under shadowes of things, and covertes of words; neither did the Law specifie that condition, whereby men might attaine salvation, but that onely whereby they incurred condemnation, and the punishment of death. Hence S. Paul saith, The Law worketh wrath, Rom. 4.15. and he calls the Law, the ministration of death, and a killing letter, 2 Cor. 3.6,7. So that the Law might be justly called rather the word of death and damnation, then of life and salvation. 3. To adde force and strength to his argument, against the danger of neglecting the Gospel; seeing thereby we neglect salvation it selfe, to which the Gospel is the meanes. And, he calls not the Gospel simply salvation, but *great salvation*:] Salvation may be manifold and various, as of our bodies and goods in this life; and such a salvation was to Gods people under the Law, whereby God saved them from their enemies, and thereupon is frequently in Scripture called their Saviour. Hence David saith of them, They forgot God their Saviour, Psal. 136.21. See Isai. 45.15. and 49.26. and 63.8. But, the salvation promised in the Gospel, is a great and mighty salvation, even the salvation of soules by the inheritance of eternall life. *Neglect*] This great salvation in the Gospel is neglected, when either we despise the acceptance of it, or beleeve not the promises of it, or observe not the precepts annexed to the promises, but live so, as if there were no salvation at all, or no promises extant of it, or no precepts concerning it, or as if none of these were knowne unto us. So that the neglect here mentioned, meanes not some one small sin of negligence, by the single breach of some one precept, but includes a contempt and despising of the Gospel; for, it is opposed to the transgressions and disobediences against the Law, that were punished with death, as a just recompence of reward, at the former verse. If therefore they escaped not punishment, who transgressed the Law, which promised not salvation, but onely threatned condemnation: how shall we escape if we neglect the Gospel, wherein eternall salvation is openly promised, and a totall remission of all our sinnes is offered? yet, onely upon condition, that afterward we pollute not our selves with any wickednesse,

ness, or accustome our selves to any sinne, (with pardon, notwithstanding of our infirmity) but live holily in the sight of God, as farre as our faith in his promise, and our hope of salvation may support us. If, I say, we neglect or despise these things, so worthy of all reverence and acceptance, what greater ingratitude can we possibly shew to God, whose grace, the greater it is towards us, the greater is our sin to despise it, and to despise the greatest grace, must needs make up the greatest sin? *Which at the first began to be spoken by the Lord*] The Lord Christ was not the first Author of the Gospel, as the Angels were not of the Law, but God was the prime and first Author, both of the Law and the Gospel. But, as the Angels were the first publishers and proclaimers of the Law upon Mount Sinai, by commission received from God: So Christ was the first publisher and preacher of the Gospel upon earth, by a like Commission from his Father. So the Gospel was preached by him who is Lord over the Angels, and whom they reverence and adore as their Lord. But, because this Gospel of salvation was preached by others also, therefore to shew the difference in the order of time betweene him and others, it is said of him, that he preached it first, and after him others preached it, that were instructed in it by him. And, in this preaching first begun by Christ, is included all whatsoever that he either taught, or did, or suffered, to gaine beliefe to his preaching, that he might first also confirme it by himself, as afterward it was confirmed by others. And, lest any man might say, that all men did not heare the preaching of Christ himselfe, therefore he saith, that Christ was not the sole, but the first preacher of it; and after him others, who were taught it by him, and sent forth by him, to preach it universally over all parts of the world, who therefore were called the Apostles or Emisaries of Christ. *And was confirmed unto us by them that heard him.*] In the confirmation of the Gospel, the preaching of it is included, or thereby supposed. The Law was confirmed or made stedfast, not onely by judgements and punishments annexed against the transgressors of it, but also the publishing of the Law was confirmed and certified with wonderfull sights and sounds, as the lightnings and thunders, and trembling of the Mount, and the voice of a Trumpet exceeding shrill, that sounded long, waxing louder and louder, so that all the people in the Camp trembled, *Exod. 19. 16.* Now, lest any man should think, that the Gospel either in this regard was inferiour to the Law, or was but a vaine novelty, that wanted solid arguments and proofes, both for the verity of it, and the publishing of it, therefore the Gospel also was confirmed and certified with most divine testimonies, that were without all exception, and such as were never seene nor heard of in the world before. *Unto us*] To this Author, and others. *By them that heard him*] that heard Christ publish and preach the Gospel. The Gospel was first confirmed

firmed by Christ, by vertue of his miracles and sufferings, and afterward his publishing of the Gospel, his miracles and sufferings were confirmed by them that heard his preaching, & saw both his miracles and sufferings; even by them that were constant auditors of his doctrines, and spectators of his miracles, such as were especially the Apostles and disciples of Christ. Hence it may not improbably be gathered. That Paul was not the Author of this Epistle. For hee never exempts himselfe from the number of the Apostles, nor reckons himselfe as a hearer of the Apostles, as the Author of this Epistle here doth. Paul alwaies preserved his Apostolick authority, and maintained it entire against all that malignant it; and he was especially so to doe, when hee had to deale with the Hebrewes or Jewes, who depraved and slighted his authority. Neither was any Apostle the Author of it: but some Apostolick person, who had learnt the Gospel from some Apostle.

4. *God also bearing them witnesse,*] The Apostles after Christ, did second Christ in preaching and confirming the Gospel; yet they confirmed it not by their owne power, but by divine power; for the confirmation of it was from God, because God did beare witnes of their doctrine, and gave his suffrage to their sayings. Who therefore would not yeeld his faith and belief, to so great a confirmation, and to so great a testimony of so great a witnesse? Neither could these things be denied by these Hebrewes to whom this Epistle is written, seeing they themselves had scene and heard the preaching of the Gospel confirmed before them. *Both with signes and wonders and divers miracles.*] Here hee shewes by what meanes God did confirme the preaching of the Gospel by the Apostles; namely, by meanes of two sorts; by the workes of miracles, and by the gifts of the holy Ghost. Signes were testimonies in generall, that the Apostles were sent of God, and spake the truth. Wonders were signes also, yet but one sort of signes, namely, the sublimest and most powerfull kinde that bred astonishment in the people; such as raising the dead, and the falling downe of Ananias dead; And these signes and miracles were not all of one sort, but various and diverse; as casting out of devils, raising the dead, others falling downe dead, giving sight to the blinde, and blindnes to others, as to Elymas the forcerer, by healing diseases, not only by their word, but by the shadow of Peter, and by the handkerchief of Paul. Concerning this confirmation of the Gospel, St. Austine speaks very wittily. Wee know (saith hee) that almost all the world was drawne unto Christ by the force of miracles. They that deny this by eluding miracles, they themselves make a greater miracle. For when so few Apostles, so unlearned men, preached things so incredible to humane reason, that all the world anciently seasoned with other Religions, should beleve them without any miracles; this is a more incredible miracle, then any of those miracles, which they are said to have done.

*And*



*And gifts of the holy Ghost,* ] for gifts, the originall hath distributions: The second meanes of confirming the Gospel preached by the Apostles, was by the distributions or gifts of the holy Ghost. This the Author names in particular, because it is a most divine work, & most peculiar to the Gospel, That at the preaching of the Apostles, or at the laying on of their hands, the holy Ghost was given to those that beleev'd at their preaching. He calls them distributions or gifts diversly imparted, because the gifts in themselves were diverse, and also were diversly imparted to diverse persons. Not one and the same gift to all, but one to one, and another to another, one to diverse, and diverse to diverse, in diverse manners, to one in a lesse measure, to another in a greater, according to the measure both for quantity and quality, that it pleased Christ to conferre these graces. See 1. Cor. 12. 11. and Ephes. 4. 5. For this variety and diversity in distributing the gifts and graces of the holy Ghost; did greatly redound to the benefit and necessity of the Church, who is one great Corporation or body mysticall, composed of various and diverse members; that some standing in need of others help, might more mutually conspire in love and unitie among themselves. *According to his owne will.* ] The power to diversifie and varie the gifts and graces of the holy Ghost, was not at the will and pleasure of the Apostles, but was a prerogative reserved to God, and the distribution was varied according to his own will.

5. *For unto the Angels* ] He returnes to his former point of preferring Christ above the Angels; for which he brings a new Argument, and withall tacitely shewes the cause, why Christ being one somewhat inferiour to the angels, in respect of his mortall nature, was at last advanced to be far greater and higher then they. The reason hereof was, because the future world to come was to be subject to Christ, and not to the angels: For to this purpose, the words cited out of the eighth Psalm, that the world to come must be subject to a man, are by the Author applyed to Christ; as the like is done by Paul, 1. Cor. 15. 27. and Ephes. 1. 22. And this testimony of Christ being made better then the angels, seems to be reserved for the last place, because by this meanes, he might both dissolve the doubt, why Christ being first lower then the angels, was at last made much higher then they; and also might prepare himselfe an entrance to explicate the cause of that Imminution of Christ, whereat he principally aimed; and so gradually proceed to handle the Priesthood of Christ. *Hee hath not put in subjection the world to come* ] The world future or to come, is that place wherein now dwelleth God, and Christ, and all the holy Angels; but hereafter in time to come all the godly shall dwell there. And it is called future or to come, in respect of the godly, to whom it is yet future or to come; whereas the place in respect of it selfe, of God, Christ, and the Angels is already, present, and really extant. The right or title  
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of dominion and inheritance, God hath neither given, nor decreed to give unto the angels. The angels now inhabite in that future world, but yet as the house and kingdome of another, and not as their owne; for God should do them no injury, if he should please to translate them from that seat, and command them to settle elsewhere: because they are not Lords of that world, but servants there. And that hither wee may apply the words of Christ, John 8. 35. The servant abideth not in the house for ever, i. hath no right to abide for ever, though *de facto* of grace he may abide for ever: but the son abideth ever, i. hath a right to abide for ever. *Whereof we speak.*] These words as wee noted in the former chapter, vers. 2. are added respectively to his former words, wherein he mentioned the worlds simply; without adding the word future, or to come; that he might here give us to understand, that there also he meant the world to come; for that was the world whereof hee spake both there and here.

6 *Ent one in a certaine place testified, saying,* It was not for want of knowledge or memory, that this Author here quotes this text of Scripture indefinitely, without citing the place; for seeing he knew to recite the words so exactly, and the words themselves were so vulgarly knowne, how could he be ignorant of the place? But because this Scripture and the place of it was so vulgarly known, especially to the Hebrewes, to whom he writes, therefore he neither noted the place; nor named the Author of them. And it was his manner so to doe, though he cite many texts of Scripture. Indeed afterward, chapter 4. 7. hee quotes David as Author of a saying formerly cited by him: but his intent there is to manifest, the order of time, and not the name of the Author. *What is meant that thou art mindfull of him*] The words are Psal. 8. 4. To be mindfull of a man, is to be carefull for him, and make provision for his good. The literall sence is, God made provision for the man Adam, the head and father of all mankind, and gave him the right of dominion over this visible, earthly, and present world, and over all the creatures therein contained, Gen. 1. 28. The mysticall sence is; God made provision for the man Christ, the head and father of all the faithful; & gave him the right of dominion over the invisible, heavenly, and future world, and over all the creatures therein contained, 1. Cor. 15. 27. Ephes. 1. 21, 22. and Phil. 2. 9, 10. For by man here is understood in both senses, the first Head and Parent of mankind, naturall and spirituall; namely, Adam the first man, and Christ the second Adam. For in both these persons, that which is expressed in the words, is fulfilled fully, though diversely. *Or the Sonne of man that thou visitest him?*] To visit, is frequently to regard and often to looke unto; and argues the mindfulness or carefulness formerly mentioned, for the person, of whom we are mindfull and carefull, him wee frequently visit, goe to see, and looke unto him. The literall sence is,  
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That mankinde, for his naturall birth is the son or posterity of the man Adam. God gave Adam the dominion over this earthly world, yet not personally for himselfe onely, but for him and his sons, or posterity after him. For, though he were sole Lord over his sons, during their minority, while they were under age, and under his power; yet afterward as they grew up in the world unto maturity, or fulnesse of age, then the like right should be communicated and imparted unto them, that they also might be Lords over this earthly world. For God gave the earth also to the children of men, Psa. 115. 16. The mysticall sence. The faithfull for their spirituall birth are the sons of Christ. God hath given to Christ the dominion over the heavenly world, yet not personally for himselfe onely, but for him and the faithfull, who are his sons and posterity after him. For though now Christ, the sole Lord over the faithfull, during their minority, or nonage in this world, while they are under the power and tuition of Christ, yet when they come to spirituall maturity, which is their immortality, then the like dominion shall be communicated and imparted unto them, and they also shall be Lords and possessors of that heavenly world to come. For, then they shall no longer be under Christ, but besides him, to reigne with him, 2 Tim. 2. 12.

7. *Thou madest him a little lower then the Angels*] The literall sence is. God made man lower or inferiour then the Angels, a little in degree for his nature, because he made man by nature mortall, but the Angels by nature are immortall, and a little in time, for man continues in this lownesse of his mortall nature for a little time, respectively to the time of his immortality, though absolutely it be a long time, even from the Creation to the Resurrection. The mysticall sence is. God also made Christ lower then the Angels, a little in degree for his mortall nature, but a very little in time, onely during his mortall life, which was but as a moment. *Thou crownedst him with glory and honour:*] The literall sence. The dominion that God gave man over this present world, was a great glory and honour to him, even a Crowne or high degree of glory. For, all dominion is honourable, and the highest is coronable. The mysticall sence. The dominion that God gave Christ over the world to come, was much more glorious and honourable, because a heavenly dominion over Angels is more glorious, then an earthly dominion over beasts. *And didst set him over the works of thy hands.*] These words do but expresse wherein mans dominion consisted, that was such a glory and honour to him; namely, in bearing rule over the earthly creatures, which were the works, not of his owne hands, but of Gods. So the Dominion of Christ consisteth in ruling over the Angelick and heavenly creatures, who are the works of Gods hands also.

8. *Thou hast put all things in subjection under him:*] These words are

are but correlative to the former; for, if man were set in dominion over all things, then all things were put in subjection under him. But the particle *all* must be restrained from its absolute universality, concerning all things whatsoever, to be limited onely to all earthly creatures, as all sheep and oxen, and the beasts of the field, the Fowles of the ayre, and the Fish of the sea, &c. as they are immediatly reckoned up in the Psalme. But, in the mysticall sence, the particle *all* must be left wholly to his absolute universality and full amplitude, for all things both in heaven and earth; namely, all creatures whatsoever are put in subjection under Christ; because, from the universality of Christs dominion, God onely is excepted, who did put all things besides in subjection under Christ, 1 Cor. 15. 27. *For, in that he put all, he left nothing not put under him:*] In these and the words immediatly following, the Author discovers and teacheth us, that this place of the Psalme must be understood of some other man then an earthly man: For the words being absolutely uttered, are a cleere argument, that the holy Ghost would have them taken in some other sence altogether universally, in which latitude S. Paul also takes them, 1 Cor. 15. 27. In so much that in them, the world to come is also comprehended. And taking the words universally, who sees not, that during this mortall life, they cannot be verified and fulfilled of a mortall man? And therefore the Author immediatly addes; *But now we see not yet all things put under him:*] *Now:* while man lives this present and mortall life; *not yet:* not from the beginning of the world, to this present time, we see not all things universally made subject to any mortall man, when notwithstanding man was made lesse or lower then the Angels, but for a little time, as wee shewed before. And therefore the fulfilling of these words, that all things universally, even the world to come should be subject to man, cannot be meant of any mortall man, but of some man translated to immortality. Yet, who that immortall man should be, the Author hath not hitherto declared. But, in the following verse, he shews that it is Jesus Christ translated to immortality. Whence it appears, that if we respect the mysticall sence of the words in this Psalme, they must be taken principally and properly of Christ; but of Christians, onely respectively and as it were proportionably. For, no one of the faithfull shall solely and singly possesse all things; but, all joyntly as coheires shall possesse all things: yet, not all the faithfull joyntly shall possesse all things universally, though ye sever them from Christ their head; for they shall not have dominion over the Angels, but Christ onely shall possesse all things universally; for, he only shall rule over the Angels, that hath dominion over the faithfull. And yet againe there is one person excepted from the dominion of Christ, and that is God the Father, who hath given to Christ his universall dominion.

9. *But we see Iesus, who was made a little lower then the Angels*] Here he declares who that man was, in whom the words of the Psalme were to be fulfilled; namely, that Iesus Christ was the man, to whom all things universally, and therefore the world, to come was to be subject; and therewithall makes way to handle the Priesthood of Christ. And hence now it appeares, that in this there is no absurdity or repugnancy to truth, that he, who in respect of his mortall nature was a little lower, for a little time then the Angels, should be exalted to become much higher then they for ever after. Yea, seeing the Scripture testifies, that the man who was lesse then the Angels, must become Lord of all, who sees not that the exaltation of the man Christ, far above all the orders of Angels, doth excellently agree with Scripture? And, hereby the Author remoyes the absurdity that seemes in this, That Christ, a man, should become far greater then the Angels, and be said to be their Lord. *For the suffering of death*] The Reason, or cause why Christ for a little time was made a little lower then the Angels, was this, that he might suffer death. And this was not the formall cause of his lownesse, for he was not made lower then Angels in this respect, by his suffering death; an evill which they suffer not, though it be true that he was also lower therein. But the formall cause of his lownesse was his mortall nature, in respect whereof he was made for a little while a little lower then the Angels. And the finall cause of his lownesse in that mortall nature, was actuall death; for, he was made in a mortall nature to this end, that he might suffer death under it; for, unlesse his nature had beene dyable, he could not have dyed. Christ was made a mortall man, whereby for a little while he was a little lower then the Angels; but why, to what end was he not at first made immortall, but mortall? It was to this end, that he might be passive to suffer death; for, had he beene at first made immortall he could not have dyed. *We see him crowned with glory and honour:*] Christ hath now an universall dominion over all, not onely over this visible and present world and all the creatures here, but also over the invisible and future world, and all the creatures there, which is a crowne or highest degree of glory and honour to him, whereto he was exalted after his suffering of death. And though it be most true, that his suffering of death was the cause or occasion of his exaltation to glory; for, Paul expressly so affirms it, Phil. 2.8,9. Yet in this place the Author here intends not to speake of Christs death as the cause of his glory, as appeares by the words here following; For, in what sence can it be said, that Christ, because he suffered death, he was crowned with glory and honour, that he should taste death for every man; as if after his crowning with glory he suffered or were to suffer death? But here his intent is to shew Christs death for the order of it, that for time it was antecedent to his glory, and his glory for time was



consequent after his death. *We see him crowned*] We see him so by faith, with the eyes of our soule; and not by sence, or the eyes of our body; for, we beleevē it from the pregnant testimonies of the holy Ghost in the Scriptures. *That he by the grace of God should taste death for every man:*] To taste death, is to dye for a little time, as for a day or two, as Christ did: for, when we take but a little of a thing, then we are said to taste of it. The final cause why Christ in nature was for a little while a little lower then the Angels, was this, That he might suffer death. And the super-finall cause why he suffered death, was this, That his death might be propitious and salutiferous to men. For the glory of God, and the salvation of men required it, that the Prince of salvation should taste of death to bring men to salvation, yea God had so decreed. Now that he might bring men to salvation by this meanes, i. By suffering of death, he must by nature be a mortall man, and not an Angel; because by nature, Angels are immortall, and naturally cannot dye. And the efficient cause of both these subordinate finals of Christs dying, and his dying for mens salvation, was the *grace of God*; the free love and favour of God did bestow this transcendent benefit upon men, that Christ should taste death for them. For the Author had no sooner made open mention of Christs death, but presently he addes the great and weighty causes of it, both finall and efficient, lest any man should sleight it, and think it not a matter of such moment, that therefore the Lord of the faithfull should be lesse then the Angels for that end.

10. *For it became him, for whom are all things, and by whom are all things:*] These words are a circumlocution or a designation of God, from his two great attributes of being the last end, and the first cause of all things; and are introduced as a ground, whereby to answer this tacit objection. Had it not beene farre more convenient and decent, That Christ the Lord and King over Gods people, (though he were not an Angell, but a man by nature mortall) should not taste of death and other sufferings, but alwaies remaine in his happinesse and glory, as it became the worth of so great a King. To this the Author answers, That it wonderfully became God to proceed this way, and not to doe otherwise then he did; because this way did especially suite to his end, and was a most convenient meanes to attaine the end by God intended. For God himselfe is the last end of all things, for whom all things are; and he is also the first efficient of all things, from and by whom all things are; and therefore it became God, who begins all things by himselfe, and finisheth them for himselfe, to apply such meanes as are most conducent to his end; for, it becomes the wisest agent to worke most wisely. The particle *by whom*] notes not God as an instrumentall or meane cause, as if some higher agent did worke by him; but supposeth him the principall and prime agent; which is alwayes

wayes so, when it is used of God as an efficient or agent of some thing. For that particle referred to God, carries with it this force in sence, that the thing mentioned, was not onely primely invented and decreed by God, but by him also brought to issue by effectuall meanes proceeding from himselfe, and not borrowed elsewhere. This working of God, as being sole Author and sole meanes, is distinguished by Paul, by these two phrases; Of him, and through him are all things, Rom. 11.36. But by this Author both are comprised in this one, *by whom are all things*] And the universall particle *all things*, must be restrained to his proper respective subject, formerly mentioned, namely all things concerning the salvation of the faithfull. *In bringing many sons unto glory* :] Here is expressed the intention or end, whereto God aymed, which was to bring many sons unto glory. The faithfull are the sons of God in a double spirituall respect. 1. Of their spirituall birth; because they are regenerate, begotten and borne of God, by the action of his holy Spirit upon them. 2. Of their spirituall right, because they are adopted or instituted to be the universall heires of all his estate, by having the same right with Christ, whereby they become and are called his brethren. For in a rurall sence, he that hath a right to anothers estate, becomes his son. And the estate whereto God brings them is *glory*; whereby is meant all that future happinesse and heavenly inheritance, which eminently for the honour of it is called glory, and which was mystically understood, Psal. 8.5. and wherewith a little before Christ is said to be crowned. And the sons brought to glory are *many*: not as many is a parcell opposed to all, but as it is a multitude opposed to few; for, God hath ordained to bring to glory not a few sons, but a great many, even many multitudes. God is not as man, who can have but a few sons, and cannot bring each of them to all his estate; but God hath many multitudes of sons, and yet will bring each of them to glory, even to all his whole estate. And therefore no marvaile if for so many sons sake, God would not spare their Captaine, whom he might have spared partly, though not wholly, had their number beene but few. *To make the Captaine of their salvation perfect through sufferings* :] Here is expressed the meane whereby God wrought his end, in bringing a multitude of sons to glory; namely, by giving them a Captaine, and perfecting him through sufferings. For, seeing God hath so many sons, or rather so many multitudes, therefore they being so great an army, required a Captaine. Now Christ is the Captaine, or in moderne language, the Generall over the army of the faithfull in two respects. 1. By leading them in their journey, going before them in all their troubles and afflictions. 2. By governing them as their head and Lord to command over them; for, in an Army the Generall doth both lead and governe it. And he is the Captaine of *salvation* to the faithfull, because he leads and governes them in their

journey to salvation: that is, to the eternall glory wherewith himselfe is crowned, as before: which to them is salvation, because thereby they are safe, not only from destruction, but from all affliction, and all other evils. And because Christ is their captain, by whom God brings them to salvation, & by whom, God saves them from death, therefore Christ is called and is their Saviour: *And Christ* their captaine passed *thorow sufferings* ] whereby is meant death, especially a violent death, comprising also all the miseries and evils that do precede and accompany it, through all which sufferings Christ passed, which therefore are called and are his passion. *And by these sufferings Christ was made perfect.* His mortality was finished and ended; and he being translated to immortality was crowned with eternall glory and honour, as before; which was his ultimate consummation, and finall perfection, wherein nothing was wanting to him, that might accrue to his supreme happiness. Now seeing therefore that this journey to salvation leads for the most part, through divers calamities and afflictions, through death, and a violent death, did it not become the wisdom of God, that the leader or captaine in this journey should passe through divers sufferings, and death, yea a violent death, before he could penetrate and arrive at the mark of eternall salvation, that by his example hee might teach us, that this so rough and craggie way, which seemes to precipitate men into eternall destruction, should lead to the highest tower of eternall salvation, by finishing our mortality, and perfecting us into immortalitie. And did it not become the wisdom of God, that he, into whose hand God had put the salvation of all his sons, and whom he would ordaine for their high Priest, should in all things be made like unto his brethren, and taste of the same cup of sufferings with them, that being himselfe acquainted with sufferings, he might learne to succour them in theirs.

II *For both he that sanctifieth, and they who are sanctified, are all of one.* ] Here he shewes the great alliance betweene Christ and Christians, and what good cause there is, why not onely Christ, but also the faithfull are stiled by the name of the sonnes of God, seeing Christ and they have the same parentage, and come as it were from one stocke. And he seems to deliver it as a generall rule, that the sanctifier, and sanctified are all of one. i. draw their originall from one person, as procreated from one and the same Father. To sanctifie, is to expiate or purge away sinne; and to be sanctified is to have their sinnes expiated or purged away; for as sinne doth pollute and prophane us: so Expiation doth sanctifie and hallow us. And in this sence the word sanctified is often taken in Scripture, especially by this Author. Now Christ is he that doth sanctifie; for hee doth expiate or purge away our sinnes: and the faithfull are they that are sanctified; for by Christ their sinnes are expiated or purged away. And therefore Christ and the faithfull are all of one linage and parentage; for hee and they draw

draw their originall from one person, even from God who is the common Father to them both; and consequently Christ and the faithfull make up betweene themselves, but as it were one nation or one people under God; and consequently againe, he and they are brethren one to another. An example hereof was under the Law among the Hebrews, to whom this Author writes, and to whom therefore this rule of union and fraternitie, by meanes of sanctification was the better known. For among them the high Priest was he, that did sanctifie the people by expiating and purging away their sinnes, making atonement to God for them: and the people were they who were sanctified, by being expiated and purged from their sinnes. And both Priest and people were of the same nation, sprung from Jacob, who was one common Father to them; whereupon they used to call one another brethren. In like manner the case stands between Christ who is the high Priest to sanctifie; and the faithfull who are Gods people to be sanctified; as we have already declared it. *For which cause hee is not ashamed to call them brethren.* ] Indeed this cause is very pregnant to make this consequent to follow upon it. For seeing that Christ and the faithfull are all of one God, as of one common Father, therefore they are the brethren of Christ; and Christ is not ashamed to call them so: for all children proceeding from one common Father are brethren, and should not be ashamed to call one another so. Indeed, the condition of the faithfull is in this life so contemptible and shamefull, that Christ might think it a shame to him, to have such brethren. In which sence this Author saith afterward, chap. 11. 16. That God was not ashamed to be called the God of Abraham, Isaac, and Iacob. For how vile are those Patriarks compared to God, the Sovereigne Lord of all things, especially then being rotted to dust for so many ages before. So all Christians how vile and wretched are they, how poore, contemned, and despised? insomuch that Christ now so great a King, of so great Majestie and glory, might justly disdain to call such creatures his brethren: but Christ is not ashamed either to acknowledge them his brethren, or to call them by the name of brethren.

12. *Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee.* ] By three Testimonies out of Scripture, hee proves that Christ is not ashamed to call the faithfull, brethren. The first Testimony is taken from Psal. 22. 22. The literall sence is; David was King over the people of Israel; yet hee calls them his brethren, and when God had saved him from death, he professeth to praise God in their company, in the midst of the Congregation or assembly. The mysticall sence is, Christ is a King over the faithfull, yet hee calls the faithfull his brethren; and when God had raised and saved him from death, he appeared to his disciples where they were congregated, and in the midst of their assembly, he really declared



declared the power of God in raising him from the dead; and with out all doubt, did celebrate the Name of God with words of praise and thanksgiving. For hence it is we read, John 20. 17. That Christ after his Resurrection, willed Mary to goe unto his brethren, and say of him; I ascend unto my Father and your Father; and to my God and your God. In which words he gives the reason, why he calls them his brethren; namely, because he and they had one common God and Father.

13 *And againe, I will put my trust in him.*] The second Testimony to prove the former point, is taken (as I conceive) out of Psal. 91. 2. because that Psalm is so frequently applied to Christ, though this testimony be extant in severall other places. The literall sence: David makes God his God, and confidence, to put his trust in him, and persevering, *will* put his trust in him. The literall sence: Christ in like manner made God his God and confidence to trust in him, and persevered to trust in him. For before his Resurrection, when he hanged on the Crosse; he said, My God, my God, Why hast thou forsaken me? Which words argue no despaire, but a confident and persevering trust in God, that though God did seeme to forsake him, yet he should be his God; and hee would trust in him. Yea, the Priests and Scribes mocked at his confidence and trust in God, Matth. 27. 43. And after his Resurrection, he calls God his God; in the place precited, Joh. 20. 17. But now the Quere will be, what this makes to the purpose of proving the faithfull to be the brethren of Christ. The answer is; It proves it directly, though not immediatly; For seeing Christ and the faithfull, have God for their God, and for their confidence to put their trust in him; therefore he and the faithfull *are of one.*] i. are confidentes and dependents upon one and the same God and Father; and by means of that they must needs be brethren, as was before concluded, upon verse 11. So this testimony proves their unitie in God; and their unity in God, proves their fraternity betweene themselves: For when the first truth is the reason of the second, it is also the reason of all other truths, whereof the second is the reason. *And againe, Behold, I and the children which God hath given me;*]. The third Testimony to prove the former point taken from Esai. 8. 18. The literall sence: God had given the Prophet children; and he and they were brethren in this, that they were to be for signes and wonders; and were so appointed to be from God. The mysticall sence: Christ is the Sonne of God, and the faithfull are the children of God, Gods *post-nati* after Christ, and therefore are the brethren of Christ. And God hath given them unto Christ, by bringing them to beleve in Christ, and committing them to the care of Christ; See John 6. 39. 40. and John 17. 6, 7. And by giving him power to give them eternall life, Joh. 17. 2. For hee did predestinate them to be conformed to the image of Christ, that Christ might be the first-borne among many brethren, Rom. 8. 29. And  
Christ

Christ and the faithfull are brethren in being signes and wonders. For Christ was for a signe which should be spoken against, Luke 2. 34. And the Apostles were made a spectacle to the world, unto angels, and to men, 1. Cor. 4. 9. yet the faithfull are not the sonnes of God, before they be given to Christ and beleve in him, for by faith they are made the sonnes of God: But as soone as a man is given to Christ, then hee becomes the son of God; and unlesse he be so given, he cannot be the son of God. See John 6. 44, 45.

14. *For as much then as the children are partakers of flesh and blood*] After the Author had taught us, the neere alliance of brotherhood, betweene Christ and the faithfull, he now shews what is the state and condition of the faithfull, that from thence he might conclude, that Christ also their Captaine and high Priest, must needs have the like condition with them. And so returns to what he had said at the ninth verse before, That Christ was made a little lower then the Angels, expressing here the impulsive cause of that lownesse. *By flesh and blood*] Here is understood, an infirme, fraile, and ruinous nature and condition, subject to divers evils, even to death and corruption. Of this nature and condition, the faithfull, who are Gods children, are all partakers. *He also himselfe likewise tooke part of the same*:] Therefore Christ also, the Captaine and high Priest of the faithfull, to whom he was so neerely allyed, as to be their brother, did himselfe also in the very same manner partake of the very same nature and condition of flesh and blood, to be as infirme, fraile and ruinous as they, subject to as many miseries as they, even to death and corruption; For, he suffered death actually, and was by nature subject to corruption, yet he suffered not corruption actually; for God by his power and by his grace rescued him from it, and would not suffer his holy One to see corruption. Acts 2. 27. The summe of the Reasoning is: Seeing Christ must be the Captaine and high Priest of mortall and fraile men, therefore he must not be Angel, but lower then the Angels, even a mortall and fraile man like his brethren, subject to divers sufferings, even to death it selfe. But the Incarnation of Christ cannot be concluded from these last words; for, then by the same reason, the Incarnation of the faithfull (or the rest of Gods children) must needs be concluded from the former, seeing Christ is said to partake of flesh and blood likewise, or in like manner with them. But seeing the faithfull, the rest of Gods children are not incarnate, no more is Christ their Captaine and high Priest; otherwise betweene Christ and the rest of Gods children, there must be a great difference and unlikenesse, in that wherein they are here concluded to be most semblant and alike, namely in their partaking of flesh and blood. And granting the Incarnation here, then from the death of Christ and his Resurrection following it, the faithfull cannot take an example of their resurrection or immortality after death

death, by death to be acquired; and therefore by the death of Christ, cannot be delivered from the feare of death, as the Author inferres it in the verse next following. *That through death he might destroy the Devill.*] The finall cause to what end Christ did partake of a mortall condition, and of death it selfe, whereby he was lower then the Angels, is here exprest to be double; whereof notwithstanding one end is dependant and consequent from the other. The first is, That by his death he might destroy the devill. Christ by his death destroyes not the devill for his person; for, the devill by his person is an angell, and therefore by nature indestruible, incorruptible, and immortall. But, Christ by his death destroyes the devill for his power; he aboliseth and abrogates the kingdome and power that Satan hath in the world, particularly his power of death; and therefore he describes Satan by this circumlocution, *him that had the power of death.*] The power of Satan consists in this, that he detaines men, mancipated to his command, and enslaved at his beck, most obsequious to commit any sinne; from the yoke of which slavery, they have of themselves no meanes to pull their necke. This power is by an Hebraisme called the power of death. i. a mortiferous or deadly power, because Satan by sin brings men to death, and that death is eternall to them. Christ therefore suffered death, that he might overthrow the tyranny of Satan, breaking all his forces, that he might take from this power of holding men in deadly bondage, and deliver them from it. For hence it is that we are said to be delivered from the power of Satan. See Acts 26.18. and Col. 1.13. And it is by the death of Christ, that Satan is said to be devested and spoiled of all his dominion and power. See John 12.31,33. and Col. 2.15. Now the reason why Christ destroyes the deadly power of Satan by his death is, Because Christ by his death hath obtained the supream power over all things, whereby he is enabled to master all his enemies (whereof Satan is the head) first, breaking their forces; and last, utterly destroying them. This way of destroying Satans deadly power, if we respect the nature of the action, though Christ might have done it without his death: yet it was so ordered by the decree and counsell of God, that it should not be effected, but by the meanes of his death; and that for the second end of his death, which is exprest in the next verse following; namely, to deliver them who through feare of death, &c.

15. *And deliver them who through feare of death, were all their life time subject to bondage.*] The second or subordinate end of Christs death, is to vindicate men from a fearefull bondage. This servitude or bondage, is the feare of death, and of eternall death, or as it may bee feared, to last eternally; for, as it is the manner of slaves to feare, so feare it selfe is a fearefull slavery; hence S. Paul termes it the spirit of bondage, Rom. 8.15. And they are subject to this slavery of feare, not who

who stand in aſſuall fear, but who are liable to fear, or by right ought to fear. Hence it plainly appeares, that all they who fear death, have no ſhare in this deliverance or libertie by Chriſt, but remaine in a grievous ſlavery. And all they are forced to fear death, and the eternitie of it, who have not a ſure hope of their Reſurrection. And how grievous this ſlavery or bondage of it is, appeares from the duration of it, in that it continues upon men *all the time of their life.*] No minute of their life is free from the fear of it; for though every minute they doe not aſſually fear it, yet every minute they are ſubject to fear, and may juſtly fear it. From this ſlavish fear of death, Chriſt hath delivered men by his death, while by his death, he not onely paſſed to an immortall life, but alſo obtained power to repreſſe and deſtroy the power of Satan. Hence Chriſt ſaith to John. Fear not, I am the firſt and the laſt; I am he that liveth, and was dead; and behold, I am alive for evermore, and have the keys of hell and of death, *Revel. 1. 17. 18.* For what man now will fear death to be his eternall undoing, when he ſees a deliverance from death with a moſt glorious iſſue, if he imitate Chriſt; when he ſees that the forces of his enemy, who before oppreſſed him, and enthralled to eternall death, are no longer to be feared, but are broken and deſtroyed by him, who himſelf under-went a bloody death? And hence it further appeares, that with the death of Chriſt here, wee muſt joyne his Reſurrection; for that wee might no longer fear death, Chriſt muſt needs not onely ſuffer death, but muſt againe be raiſed from death. For if Chriſt be not raiſed, our faith is vaine; we are yet in our ſins, and the dead in Chriſt are periſhed, *1. Cor. 15. 17. 18.*

16 *For no where he taketh hold of Angels.*] Here he confirms the doctrine delivered at the ninth verſe; That Chriſt was not made in the nature of an Angel, but was made a little lower then the Angels, for the ſuffering of death. Why ſo? The reaſon is here laid downe; becauſe Chriſt was not ordained, to ſuccour and help the Angels, who by nature are immortall and die not; and therefore need not be ſuccoured or holpen from death. *For no where,*] There is no teſtimonie or authority extant in Scripture, whereon to ground this: for it is no where laid, that he takes hold of Angels to help them. *Taketh hold*] The word in the originall *ἐπιλαμβάνει* ſignifies properly to take a man with thy hand, either to lead him ſome whither, or to uphold him, thereby to help him. See Mark 8. 23. and Luke 9. 47. and Luke 14. 4. Hence figuratively it is tranſlated to ſignifie ſuccouring or helping. For when we would help one from falling or ſinking under ſome burden, or would raiſe him being fallen, then wee put our hand to him and take hold of him. Hence it is ſaid of Wiſdome that ſhe exalteth her children *ἐπιλαμβάνεται*, and layeth hold of them that ſeeketh her, i. ſhee helpeth or aideth them that ſeek her. And there is the ſame ſence of the counter-verb *ἀπὸ ἐπιλαμβάνεται*; becauſe when we would help a man up



with his burden, we take hold of it over against him. And this sence of the word is explicated afterward by the Author, at the last verse of this Chapter; for, what he calls here *saking hold of*, there he expresseth by the word *succouring*; That Christ suffering himselfe, being tempted, is able to succour them that are tempted; for, in both these verses he treates of the same thing, and the reason of the consequence proposed in this verse is explicated in that. Thus for the sence of the word; now for the sence of it. It is not of the preter-tense, as if referred to a time past, particularly to that time, when (as it is at the ninth verse before) Christ was made a little lower then the Angels: for at that time, being the time of his birth, he did neither help Angels nor men: but it is of the present tense, he taketh not hold, in reference to the time of his death, upon which the Author groundeth all this argument; For, by his death he destroyes the devill, and delivers men from the feare of death; What is the reason of that? Because, by his death he taketh not hold of Angels to help and succour them, or deliver them from the feare of death, who being immortall by nature cannot feare it. Neither can here be any enallage of the present tense for the preter, but rather of the present for the future; Christ was made lower then the Angels; Why so? Because by his death he was not to take hold of the Angels, to help and succour them from the feare of it. Now, both this sence, and this sence of the word was well perceived by our last Translators of the Bible into English; for, they have noted it in the margent of this verse, though in the Text they correspond with some other Translations. Hence it plainly appeares, how these words are mistaken by some Translators and Interpreters, who from hence would shew, that Christ tooke not on him the nature of Angels, which assertion, though it be in it selfe most true, yet it cannot be the meaning of this place. For, 1. It is against the sence of the words, whereof there are but two, and it goes against the sence of them both. For, to apprehend or take hold of a thing, cannot signifie to assume or take on us the nature of it. And the word Angels in the plurall number cannot imply an assumption of their nature, for then it must have beene Angel in the singular. 2. It is against the context or reasoning of the Author, who could not, nor ought not to take that for an argument or a reason, which by argument and reason he was to prove; for, no one and the same truth can be an argument or a reason to it selfe why it selfe should be true. At the seventh verse before, this truth is laid downe, That Christ tooke not on him the nature of Angels, but was made lower; whereof, how can a reason be given by this, that he tooke not on him the nature of Angels, seeing these two sayings are identicall, whereof neither can be the cause or reason of the other? But, if we understand these words of not helping or succouring the Angels, then all things cohere most elegantly and rationally, thus.

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Christ tooke not the nature of Angels, but was made lower then them, because by his death he was not to help or succour the Angels from feare of death, but to succour a creature lower then they, who is all his life in bondage of death, and subiect to the feare of death. *But hee tooke hold of the seed of Abraham :*] That Christ should helpe the Angels is *no where* said in Scripture; *but* it is said in some one or severall places of Scripture, that hee was ordained to take hold of the seed of Abraham, to helpe and succour it: For to *take hold* in this clause of the verse, carries the very same sence that it did in the former, where it was denyed of the Angels. The word seed, especially among the Hebrews, is for the most part a Noun collective, and signifies a multitude of persons; and therefore the Author fitly useth the word seed, importing a multitude, that he might oppose it, to the Angels in the plurall number. And the seed of Abraham, are the children or posterity of Abraham, whether they be carnall by birth onely, or spirituall by faith onely, or both by birth and faith. And he rather said the seed of Abraham in two respects. 1. Because we often reade in Scripture, that Christ is promised to no other men properly, but to the posterity of Abraham, or at least to his seed, chiefly and in the first place. 2. Because this word would be most pleasing to the Hebrews, to whom he writes, who were themselves the seed, or posterity of Abraham. But, by this ambiguous appellation, which might signifie the seed of Abraham, whether carnall or spirituall, he so ingratiates the Hebrews, that withall he might tacitely invite them, to continue Christians; because, Christians onely, of what Nation soever they be, are the spirituall seed of Abraham, Gal. 3. 29. For, Christ was destinate to take hold of, to help, succour, and save onely that spirituall seed, as being their onely mercifull and faithfull high Priest. And by the words here, we must understand rather the spirituall seed of Abraham, then the carnall: but they that are his seed both wayes, both carnally and spiritually, as these Hebrewes were, may challenge Christ in a manner by a double right, to be their ayder and helper. The summe of all is. As in the former clause of this verse, the Author proved the negative, That Christ was not made an Angel, because he was not to take hold of them, to help and succour them: So in this clause he proves the affirmative, why he was made lower then the Angels, why he tooke part of flesh and bloud: Because by his death he was to take hold of the seed of Abraham, to help and succour the faithfull, in delivering them from the feare and bondage of death. So the words shew, not what Christ *was* by his birth, but what he *did* by his death. Hence now it plainly appeares how incongruously these words are wrested, to Christs taking on him humane nature. For, this sence is contrary to the context, and altogether crosse to right reasoning; for, by it the same truth is made a reason whereby to conclude it selfe.

At the fourteenth verse before, this is laid downe for a truth, That Christ tooke part of our flesh and bloud, i. he did partake of humane nature; of which truth, how can a reason be given by this, that hee tooke on him our humane nature, seeing these two truths are identicall, though not in words, yet altogether in sence? But if we understand these words of helping and succouring the faithfull, then there runs a veine of evident reasoning. Christ was made lower then the Angels, and tooke part of flesh and bloud; to what end? that he might suffer death: Why so? To destroy the Devils power of death. Why that? Because he was to deliver men from the feare and bondage of death: Why did he that? Because he was to take hold of men, to helpe and succour them who are the seed of Abraham.

17. *Wherefore in all things*] Hitherto he hath shewed that Christ must be a mortall man, to suffer death; now from the last cause of his helping or succouring men, he teacheth that he must not onely be mortall, but subject to divers afflictions; and not onely subject, but actually to suffer them, and that not some few, but even all wherewith the rest of the faithfull are afflicted. *It behooved him, so be made like unto his brethren*] How, and why the faithfull are the brethren of Christ, hath before beene shewed and proved. Yet, in this place againe the word brethren carries a powerfull force of reasoning. It behooveth a brother to helpe and succour his brother; and Christ therefore takes hold of the faithfull, to help and succour them, because they are his brethren; especially the seed of Abraham, who are his brethren, both by God and man. And it behooveth also a brother to be like a brother; and the more alike they are, the more lovely they are to all, and the more loving one to another. And therefore it behooved Christ to be made like unto his brethren, not onely in some one thing, as in their nature, to be made a little lower then the Angels, as his brethren were, or to take part of flesh and bloud as they did; but also to be like them *in all things*, even in their whole condition, to be subject to afflictions and temptations as they are, and actually to suffer all sorts of them as they doe; yet he was not like them in sin, for that is excepted, Heb. 4. 15. and a universall saying must alwayes abate, when a particular exception is expresly made against it. *That he might be a mercifull and faithfull high Priest.*] Christ must be made like unto his brethren in nature, that he might be their high Priest; for, the Priest and the people must be of one Nation; he that sanctifieth, and they that are sanctified, must be all of one: and he was made like them in condition for suffering afflictions, and therefore he must bee unto them a mercifull and faithfull high Priest. 1. He must be *mercifull*, to be touched with a sence of his brethrens miseries and sorrowes; and to thinke them so his owne or so neere him, that he may be moved readily to succour or help them as himselfe. For, mercy is a sorrow for anothers misery. moving



moving us to succour him. 2. He must be *faithfull*, to administer and performe all things with all care and diligence in their behalfe, that concerns their sanctifying or succouring; to expiate their sins, and help them from misery. And this faithfulness takes some roote and growth from mercifulnesse; for mercy doth beget and nourish faithfulness. Now that Christ might be truly mercifull and faithfull to his brethren in all things, therefore he must bee made like them in all things, even in all their afflictions and sorrowes. *In things pertaining to God:*] The office of the high Priest in generall was this; to administer in things pertaining to God, as to offer gifts and sacrifices for sin: (as the Author explicates it afterward, chap. 5. 1.) And it was peculiar and proper to the high Priest, to expiate or make atonement for the sins of the whole people together; and not of single persons by themselves, for that was common to other Priests. This popular Expiation was performed by Christ our high Priest, when after the shedding of his blood on earth he entred into heaven, as into the Sanctuary or holiest of all, there to appeare in the presence of God, to make Intercession for us; that is, that resting in heaven with God, he might administer and performe all things, that concerns our deliverance from the punishments of our sins. *To make reconciliation for the sins of the people*] The end of the office of the high Priest was, to make reconciliation for the sins of the people. i. To propitiate or expiate their finnes. The word in the originall signifies to cover; hence the cover of the Arke was called the propitiatory, because it covered the Tables of the Law that lay in the Arke; and was a figure of Gods mercy, whereby he was propitious to forgive, or cover the sins against the Law. For sins are no other way propitiated or expiated, then as it were by covering or hiding, that they may no more appeare against us in the sight of God. Hence Gods people are said to be reconciled unto God; that is, to be sanctified and purged from their sins; for, when the Tabernacle was sanctified and purged from the sins of the people, it was called reconciling, Levit. 16. 20. And, hence God is said to be propitiated or pacified, or appeased; not as if hereby he were alwayes turned from anger which was in him before, but many times, that he should not desist from being propitious, but continue pacified or appeased towards us; and that he should passe by just causes of anger which otherwise he might have. For, thus God was anciently pacified by the Sacrifices ordained by his Law; for, it is no way likely, that God was really angry with his people for those sins, for which he granted an expiation under the Law, then when the people procured the timely expiation of their finnes, according to the prescript of Gods Law, then certainly God was not actually angry; for then God must be angry at set times of the yeare yearly, at every solemnity of the Expiation. By those sacrifices therefore God was not pacified, by being drawne from

anger;



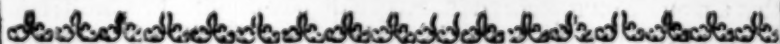
anger; but thereby order was taken, that God might still continue pacified, and not turne away his grace and favour from his people, by reason of their finnes. Hence it appeares, that from these words of Reconciling, and Pacifying, we must not conclude that Gods wrath against us was appeased by Christ: but when we heare these words referred unto finnes, we must thereby understand nothing else, but their expiation or purgation made by Christ; as this Author termed it before, chap. 1. v. 3. But, how Christ now residing in heaven, and exercising the office of his Priesthood, doth purge away our sins, shall be declared hereafter; namely, no other way then by the power God hath granted him to forgive them, that we should not be punished and perish eternally for them. The faithfull are the people of God, who are reconciled, and whose sins are expiated. And this, as was noted before, was proper to the office of the high Priest, who used not to make reconciliation for single persons, but for the people on the day of Expiation.

18. *For in that he himselfe hath suffered, being tempted*] He saith not simply that Christ hath suffered, but he addes being tempted. The sufferings of Christ were not punishments but temptations or trials of his excellent fidelity and piety. For, there was no sinne in Christ for which he should be punished, seeing punishments are onely for sinne. And therefore chap. 4. v. 15. speaking of Christs being tempted or tried, he expressly addeth, that he was without sinne, i. his triall was not a punishment, as no way merited by sin. *He is able to succour them that are tempted*] Afflictions to the faithfull are temptations of their faith and righteousness; whether they will persevere in their obedience to God, or be beaten off by worldly calamities: as the offering of Isaac was a temptation to Abraham; and our whole spirituall warfare against Satan, the world, and the flesh, is a daily temptation or triall of us. In these their trials Christ doth succour them, by his assistance of them from perishing under the miseries that presse them. And this he doth, when he affords them strength and courage to sustaine the afflictions, lest by force thereof they fall from the faith and forsake it. Or when he so moderates the afflictions, that they be not too great, for paine, or too long for time, by lightning of them if they be too or shortening them if they be too long; or, lastly, when he receives their spirits at their death, to restore them againe in due time with supream glory. And when Christ succours the faithfull in this manner, he doth even thereby expiate their finnes. For thereby he endeavours and provides with all care, lest that sinking under their afflictions, or being destitute at their death, they should by this meanes suffer punishment for their finnes. And therefore the word *able to help*] must be amplified and extended, to be both able, willing and carefull, for otherwise he should not be a mercifull and faithfull high Priest; if having


having power to succour, he had neither will nor care to performe it. Hence appeare three verities. 1. That Christ our high Priest expi- ateth our sinnes, by succouring us in our temptations. 2. That the principall function of his Priestly office is performed now in heaven, and was not performed at this death, wherein there was only a prepara- tion toward it. 3. That neither the Priestly function of Christ, nor his Expiation of sins thereby procured, consist in this, that Christ should suffer punishment for our sins, seeing that can have no place in heaven.

The sum or Contents of this second Chapter are 5.

1. *Wee Christians have more cause to persevere in the Gospel, then the Jews had to persist in the law. verse 1.*  
Reason 1. *Because if wee neglect it, our punishment will be more certaine then theirs.*  
2. *Because it was first taught by Christ, and confirmed by his Apostles, by miracles and gifts of the holy Ghost.*
2. *Christ was made lower then the Angels. verse 7.*  
Reason. 1. *Because he was to suffer death, not thereby to succour them but men.*
3. *Christ and the faithfull are brethren. verse 11.*  
Reason. 1. *Because they come of one Father who is God. Testimonies 3. out of Scripture.*
4. *Christ suffered death. verse 14.*  
Reason. 1. *Because he was to destroy the devil that had the power of death.*  
2. *Because he was to deliver the faithfull from the feare and bondage of death: for he was to succour not Angels but them.*
5. *Christ was afflicted and tempted like the faithfull in all things. ver. 17.*  
Reason. 1. *Because he was to be their high Priest, to expiate their sinnes.*  
2. *Because he was to succour them, when they are afflicted and tempted.*



CHAPTER III.

1.  *Herefore*] It referres to all that hath been spo- ken hichetto concerning the dignity of Christ; who seeing hee is so excellent a person as yee have heard, therefore ye have great reason to consider him well. *Holy brethren,*] Separa- ted from the prophane vulgar and worldly, by your knowledge in divine mysteries, and allieed to me, not by a vulgar and carnall fraternitie: but by a spirituall affini- tie in Christ. *Partakers of the heavenly calling.*] Who together with me

me and all other Christians have one common spirituall calling whereto we are called. And this calling is called heavenly, not only because it was notified from heaven, and comes from thence: but also because it is directive to heaven to teach us the way thither; and conductive to heaven to carry us safely thither: So that heaven is the double terme of our spirituall calling; for heaven is the start of it from whence it runnes, and the marke of it whereto it runnes. *Consider Iesus Christ*] Ye fix your mindes and hearts upon Moses, to consider him in all particulars; consider also Iesus Christ. *The apostle and high Priest of our profession.*] Our profession is our Religion, whereby we profess to serve God and to be saved. Of this our Religion Christ is the great Prophet, the grand Apostle, Emiffary or Legate, or the first Messenger of it; because he was the first that was sent from God, to bring it into the world, and to publish or preach it unto men. For every Prophet sent with a message immediatly from God, is therefore an Apostle. And of this our Religion, Christ is the high Priest, or chiefe President to order it: because he perpetually administers and officiates all things pertaining to it; and because by him all the professors of it, have their access to God; because hee expiates and purgeth away their sins; and because hee takes care that all things pertaining to divine worship, be rightly performed in the Temple of God, dedicate to this Religion; For in this place, the Author remarkably calls Christ by the name of high Priest, because anciently the high Priests were Presidents over the Temple and holy things of God. From both these offices, thus united in Christ, appears his transcendent dignity. For anciently there was an Apostle or Prophet of the Jewish Religion, who was Moses, for he first taught and published it: but then among them, there was another high Priest, who was Aaron and his Successors. But Christ alone in one person was both the Apostle and high Priest of our profession. But in this place we must ampliate & extend the word high Priest so largely, that it may also comprehend the Regall dignity or office of Christ. For it is not likely that the Author in this breviat of Christs offices would wholly omit the chiefeft, especially in this place, where hee would move them to consider Christ, especially when he had before tearmed him such a high Priest, as was able to succour them that are tempted: which thing belongs also to his Regall power, and had in the first chapter so lively expressed his Regall dignity, by severall testimonies of Scripture.

2. *Who was faithfull to him that appointed him.*] It had been enough to move the Hebrewes to consider Christ, by what the Author had delivered before, in preferring him above the Angels, by severall arguments of reason, and testimonies of Scripture: but the Author not content with this, doth here single out Moses, and equall Christ with him; because the Hebrewes had Moses in high esteeme, opposing him

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to Christ, and preferring him before Christ. The particular wherein he equals Christ with Moses, is the faithfulness of Christ, and he instanceth the rather in this particular, because that when God gave a singular commendation of Moses, the Lord instanced in the particular, of his faithfulness to God. He therefore declares that Christ was as faithfull to God as ever Moses was. Now the faithfulness of Christ relates to both his offices, of high Legate, (or Apostle) and high Priest. The faithfulness of a Legate consists in these two things. 1. That he deliver his Message wholly and truly, according to his Commission. 2. That he use all meanes to perswade and gaine faith to his Message; especially if he be thereto enjoined by him that sent him. And the faithfulness of a high Priest is, To provide all things pertinent to the worship of God; and then to propitiate God toward those that worship him. The person to whom Christ was thus faithfull, was the supreme God, who made him his Legate and high Priest, by appointing him to the execution of these offices, wherein he might exercise his singular faithfulness; for Christ assumed not these offices of himselfe, but was thereto appointed of God the Father; as afterward more fully. *As also Moses was faithfull in all his house.*] Moses was a great Prophet and Legate sent from God; in so much that when Aaron and Miriam had spoken against him, the Lord to publish his great esteeme of him, would vindicate him by his owne mouth, and thereupon preferres him before all other Prophets, in that he would deale more familiarly with him then with any other; for, he would speake to others by visions and dreames, and dark speeches; but he would speake to Moses mouth to mouth, even apparently, and he should behold the similitude of the Lord; of which dealing with Moses, the Lord gives this reason, because Moses was faithfull in all the Lords house, Numb. 12. 6, 7, 8. In which words, who sees not how highly God esteemed Moses above all other Prophets? Now, whether we take house for Gods Tabernacle, or for his family; yet Moses was most faithfull in both respects, in that he neglected nothing that pertained to the care and good of either. The summe is: Lest by this singular testimony given by God to Moses for his faithfulness, any man should hereby thinke, that herein Moses was greater then Christ; therefore the Author adorne Christ with the very same commendation of faithfulness that God had given to Moses; that thereby hee might take from Moses all prerogative of his being above Christ in any thing, and consequently inferres Christ equall to Moses.

3. *For this man was counted worthy of more glory then Moses*] Having shewed that Christ was no way inferiour to Moses; here he advanceth a degree higher, and affirms that Christ was much superiour to Moses, and counted worthy of more honour, that he might further move them to the consideration of Christ. And yet more determinately, that the



honour of Christ is a great distance above that of Moses. And the following words shew how much: *As much as he who hath builded the house, hath more honour then the house.*] He properly builds the house that either frameth it himselfe, or causeth it to be framed for himselfe; for, whosoever is the owner, is properly the builder, and not the mercenary, who is hired to build it for another. Now the builder is more honourable then the building; for, the Builder by his building becomes the Lord or Owner of it; which is the first originall or naturall ground of honour. And looke how much the builder is more honourable then the building, though the degree be never so indefinite: so much is Christ more honourable then Moses. For, Moses was but a part of the building in Gods family; but Christ under God is the builder of his whole Church.

4. *For, every house is builded by some man:*] No house doth raise or build it selfe, but is built or raised by some person or other, who builds it himselfe for himselfe, or causeth it to be builded for himselfe. *But he that hath built all things is God.*] Here he expresseth what person he understands for the architect or builder of the house, whereof he speakes; namely, that he meanes God himselfe. Hence it appears that the Authors minde was to say, That Christ is so much more honourable then Moses, as God is more honourable then his house which he hath built; that is, then his people, who are the house of God. For, as Moses must be joyned with the house of God, whereof he was a principall part: so Christ must be joyned with God, who joyntly with God hath built his house, and exerciseth dominion or Lordship over it. So that Christ this way considered is not a part of the building, but a part of the builder, and therefore above the building. Furthermore, if the difference in dignity betweene Christ and Moses be the same that is betweene God and his house; then consequently there will be also the same proportion in dignity betweene God and Christ, that there is betweene Moses and Gods house. For, in proportions consisting of foure termes, the proportion is alternable. Wherefore, as Moses is in dignity inferiour to the house; for he is but Gods Minister or Legate there, who though he be superiour to any one person there singly taken, yet he is inferiour to the whole taken collectively or joyntly. So Christ is a secondary unto God, from whom he hath received all divine power and authority, to build and governe Gods house in Gods Name. But we must take notice, that in all this comparison of Christ with Moses, there is no consideration had of this, that the ancient house wherein Moses was faithfull to God, was one, and this new house is another, wherein God hath adjoynd Christ for the building and governing of it. For, to the purpose in hand, it is enough that both of them are the houses of God; and the latter wherein Christ governes, is as it were succeeded in the roome of that, wherein Moses was

was faithfull, so that in this respect they may seem in a manner all one. But if any man shall urge them to be diverse, he shall thereby, not only not diminish the dignity of Christ, for the advance whereof all these things are said, but greatly increase it, for this new house in dignity far exceeds the old.

5. *And Moses verily was faithfull in all his house as a servant.*] Before he delivered the Prerogative or Dignity of Christ above Moses, but generally and indefinitely; now he explicates it more particularly and clearly. Which being done, it will plainly appeare, That Christ is more honourable then Moses, so much as God is more honourable then his house, which is his people; that is, Moses must bee reckoned with the house, and Christ with God. The particle *and* here signifies not copulatively, but illatively as much as *for*. *For Moses verily was faithfull as a servant.* All the dignity that Moses had in Gods house was but a servile dignity, for he ordered and governed the whole house of God, not as Lord over it, but as a Minister and servant unto God. He was the steward of Gods house; that is, the principall servant of the family, to whose charge the Master of the family committed the charge of it; Wherefore hee was alwayes forced to depend upon the becke and pleasure of God, as of his Lord, expecting in all things his command. For hence it was that he could neither move the camp nor pitch it, till first he had received notice of it from God. And this very argument he takes from the testimony of Scripture before cited for the faithfulness of Moses, in which verse God calls Moses his servant. *For a testimony of those things that were to be spoken after.*] Herein is specified the chief office wherein the service of Moses consisted. God spake to his servant Moses mouth to mouth, and Moses was to testifie and relate unto the people afterward those things which, he had heard spoken of God, either concerning their present affairs in the wilderness, or concerning the Lawes and Ordinances to be observed for the future in the land of Canaan: for in this place the word Testimony is figuratively taken for a relating or rehearsing of things that have beene heard spoken by another. Hence the Gospel as it was first spoken by God, is called the word of God, but as it was reported and delivered by Christ or the Apostles, it is not seldome called their testimony. See 1 Cor. 1. 6. and 1 Cor. 2. 1. and 2 Thess. 1. 10. and 2 Tim. 1. 8. and Rev. 1. 2. and Rev. 6. 9. and Rev. 12. 11. And the two Preachers in the Revelation are called the witnesses of God, to whom God will give power to preach 1260. dayes, Rev. 11. 3. For it seems, they were therefore called the witnesses of God, because they were to prophesie or preach.

6. *But Christ as a Sonne over his owne house.*] Now hee opposeth and prefers the dignity of Christ before that of Moses, because Moses was but as a servant in his Masters house, but Christ as a Sonne in his Fathers house: that is, as the Lord and heire of Gods house. And

therefore Christ must not be reckoned among the goods of the house as Moses was, but must be joynd with the Master of the house as Lord of the family. And consequently Christ is so much worthier then Moses, as God is worthier then his own house. For these words, *Over his owne house*] may bee referred 2 wayes. 1 They may bee referred to Christ, as his owne house. And then the comparison between Christ and Moses will carry an opposition in three things. 1 That Moses was but the servant of God, but Christ was the Son of God. 2 (Consequently to the first) that Moses was only in the house as parcell of the house; and so with the rest of the house subject to the Master of the house; but Christ is over the house as Lord and heire of it. 3 (Consequently to both the former) that Moses ordered anothers house; but Christ governed his owne house, that God had given him by right of inheritance. 2. The words, *Over his owne house*] may bee referred to God, as Gods owne house: for the comparison seems to require, that in each terme thereof mention should be made of Gods house. For the Author either takes it for granted, that this house of God whereof he spake, was the house of Christ, or he takes it not for granted. If hee take it for granted; to what purpose did he say, that Christ is over his owne house; for if he be Lord and Owner of it, he must needs bee over it? He might have said more briefly, That Moses was a servant in Gods house as in anothers house, but Gods house was Christs owne house. But if he take it not for granted, then the reason of this comparison and the argument thence drawne, will not appeare. For meerly from hence, That Christ is over his owne house, but Moses was a servant in Gods house, it will not follow, that Christ is far more honorable then Moses; for many times it is a greater honour to bee a servant in anothers house especially in Gods house, then a Master over his owne. Besides, the argument here is about that house wherein both Christ and Moses were faithfull to God; but faithfulness is seen more in anothers house then his owne, or at least not as his owne, but as anothers. For here is a relation to those words of God formerly cited, That Moses was faithfull in all Gods house. *Whose house are we.*] Hee now expresseth what we must understand by this house of God or Christ, namely all they are this house that professe the Religion of Christ, of which number these Hebrews were a part, and thereby he opens a passage to his following exhortation. The faithfull are the house of God, whether by house wee understand a family or a building. For they are the family of God and Christ, who serve God and Christ, and are under his care. They are also his building or spirituall Temple, because God and Christ doe inhabit them by their holy Spirit; and they are a Tabernacle for divine worship, whereof are extant many testimonies of Scripture. Hence appears the great dignity of Christians; who therefore are to endeavour that they never fall from



from it, but that it continue stable and perpetuall. If wee hold fast the confidence. For confidence, the original word properly signifies liberty of speech, whereby a man speaks undauntedly, though otherwise there bee cause of feare. Hence the word is figuratively drawne to signifie courage of minde, and also confidence thence resulting. In this place it may be taken both properly and figuratively; not only for a confidence or assurance of minde, but for a liberty in professing Religion, so that a Christian, what feare soever assault him, must openly and publickly professe himselfe the follower of Christ, and not be deterred from it by any meanes. And in the same sense it seemes the word is taken, afterward cap. 10. 35. for there the Author treats not only of inward faith, but of outward profession of the Christian Religion. Hence it appeares that to make us become the house of God, it is required that we have confidence; and to make us continue so, wee must hold our confidence fast and firme unto the end. And therefore we are the house of God, being of the present tense, must be understood as amplified also to the future. For that we should become the house of God for the present, it is not required wee should hold fast our confidence to the end, but that only for the present we should have confidence. But that we might thence forward continue and remaine the house of God perpetually, we must also continue and remain in our confidence perpetually, by holding it fast to the end. *And the rejoycing of the hope.* Hope is put here materially for the thing hoped for, which is eternal life, for that is the final matter of our hope. Rejoycing is either a high degree of joy exalted, or an outward expression of our inward joy, caused by our hope of eternal life, for such great hopes must needs breed in us not only joy, but rejoycing. For rejoycing is a patent sign of hope latent in us; and it is also an effect of that hope: for if our confidence and hope of eternall life be reall and true in us, it will work this effect in us to rejoyce of it, by having it alwayes in our mouth, and thereby professing our selves happy and blessed. Whence it is no marvell the Author requires this rejoycing in Christians, seeing Paul affirmes of them also, That they rejoyce in hope of the glory of God, Rom. 5. 2. And this rejoycing of our confidence and hope doth necessarily draw with it, and in a manner compriseth our rejoycing of Christian Religion, whereon our hope both depends and relyes. For wee must needs perceive that the Authors aime is, we should hold fast the Christian Religion, and not only professe it freely and boldly, but also rejoyce in it, because it brings us a sure hope of eternall happinesse. *Firme unto the end.* Unto the last gaspe of our life; for this is the nature of a firme hope, for then our confidence is firme and stable if it last and hold out to the last gaspe of our life: Unlesse we shall say, that a firme hope is opposed to a hope infirme, that is wavering and weak, which comes all to one, because an infirme or weak hope is not likely



to last and hold out to the end. Hence it appeares, that it is possible for a Christian endued to true faith, to fall from that faith: For otherwise, why should the Author annex this condition of persevering in faith, by holding it fast and firme; if they who are once the house of God, and have faith, can no way faile and fall from it? Why in the following admonition doth he exhort them to constancy? Why doth hee will them to take heed of departing from the living God?

7. *Wherefore as the holy Ghost saith,* ] Here he begins an Exhortation against obstinacie, that they should not shew themselves incredulous and hard hearted against the voice of God by Christ in the Gospel. *Wherefore* ] this word intimates, that his Exhortation is drawn from his former discourse. And it may be drawne either from his last words, wherein he shewed us to be the house of God; and for our continuing so, we must persevere constantly in the faith and hope of eternall salvation. For from hence the admonition may well be inferred, that seeing the matter is of such moment, therefore wee should shew our selves tractable and obsequious to the voice of God, and so persist constantly in the faith. Or it may be drawne from the words before that, concerning the great dignity of Christ above Moses; for if all obedience were due to the voice of God delivered by Moses, how much more reverence and regard must be given to the voice of God published by Christ, who was much greater then Moses? *As the holy Ghost saith.* ] *q. d.* That I may use unto you the words of the holy Ghost, and say unto you now, as hee sayth in the Psalmes. Hee attributes the words of David to the holy Ghost, because David uttered them by the instinct of the holy Ghost. *To day if yee will heare his voice.* ] These words whereof the Author here makes use to apply them to his present purpose are extant, Psal. 95. 7. The literall sence is: Upon the solemn festivall day the people were accustomed to enter the temple of God, there to celebrate Divine worship, and to heare the reading of the Law, which was the word or voice of God. Hereupon David composed this Plalme for the festivall day, wherein he excites the people, that when they went into the house of God to worship him and heare his word, they should also obey it, and not harden their hearts against it. For the particle *if* ] is put for *when* ] when, or seeing yee will heare his voice. The mysticall sence, The voyce of Christ, whereby the Gospel is revealed and delivered to men, is the voyce of God. And the time of the Gospel, is the festivall day of Grace, wherein God offers salvation, and invites us to it by the preaching of the Gospel, which time will not last alwayes in respect of particular persons, but will continue to them but as a day, during their owne dayes; and to some it dureth not during their own dayes. For sometimes God is in a manner driven by the contumacy or disobedience of men, either to take from them the preaching of his word, or to harden

harden their stubborn hearts that were fore-hardned by their own malice, lest, as himself saith, Seeing they should see, and hearing they should hear, they should be converted and healed: or lastly, hee wholly turns the day of Grace and Salvation into a day of his wrath and punishment. All which things by the just judgement of God hapned at last to the nation of the Jewes. Wherefore by these words of the Psalmist they are admonished, that they would speedily shew themselves tractable to God, and as soon as they shall heare his voice by Christ, they yeeld obedience thereto, without procrastinating or delaying the matter from day to day.

8. *Harden not your hearts.* ] Your hearts, that is your mindes; the member is oftentimes put for the faculty of it. Then a man hardens his heart, when he resisteth the voice of God, and suffers not himselfe to be perswaded by it, when he doth the act of opposing, and besides hath a will to continue it. As hard things suffer not themselves easily to be handled, or moulded, and yeeld not to him that would figure or fashion them into another shape. This is done, when a man hath a will not to beleve or obey the word of God, whether formerly hee beleaved or obeyed it, or did not. *As in the provocation,* ] He notes that notable contention of the Israelites with Moses at Rephaidim for want of water: which ennobled the place where it was made with the names of Meriba, and Massa. i. Provocation and temptation; whereof see Exod. 17. That Contention is here called Provocation; because in contention there is commonly provocation; for he that contends with another, doth anger and provoke him. The Israelites, as much as lay in them, did in the first place provoke Moses, and then by him even God also: For this provocation must primely and properly be referred to Moses and not to God: as contrarily the temptation must primely be referred to God, and not to Moses. For so Moses himselfe expressed it to the people, in saying, *Why chide you with me? wherefore do ye tempt the Lord?* Exod. 17. 2. And thereupon the place was called Chiding and Tempting: But while the Israelites chide & quarrell with Moses, who did nothing but by Gods command; they are by that meanes reckoned to have chidden and striven with God. For when a second time in like manner they murmured at Cades for want of water, those waters also are called the waters of Meriba, that is, of contention or strife, because the children of Israel strove with the Lord. Numb. 20. 13. When notwithstanding they strove not with the Lord himselfe, but with Moses and Aaron; as appeares in the same chapter, verse 3. 4. 5. So they strive with Moses, and therefore with God himselfe, while they demand water of him with disdain and anger, ver. 2. while reproachfully and most unworthily they upbraid him, that hee had brought them out of Egypt, to kill them, their children and cattell with thirst in the wilderness, ver. 3. While therefore the Israelites

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in this manner contend and chide with Moses the servant of God, did they not bewray the hardnesse of their hearts, when by so many miraculous works of God, and by so many marvellous benefits bestowed upon them, they could not be induced to confide in God, nor perswaded that he would provide them of water. The particle *ut* notes the similitude or likenesse of the case; and the sence is. Doe not you harden your hearts against God, to diffide and distrust him and his voice by Christ; as the Israelites did in the Provocation at Meriba, when they did chide and strive with God, in chiding and striving with Moses. The like speech we have, Job 29.2. O that I were as in months past! i. that my case were like to what it was some months since. *In the day of temptation in the wilderness*] These words are referred both to the Induration and Provocation mentioned before, and are the two circumstances of them; for, in the day of Temptation, shews the time of the Provocation, that it was then upon the very same day that they tempted him; they provoked and tempted him both on a day. And in the wilderness, shews the place of it; for it was at Rephidim, a dry plaine neere Horeb or Mount Sinai, where Moses fought with Amaleck. To the end, that notorious provocation and tentation might be the more remaikable by the place, and thereby be distinguished from others, that fell out in other places afterward. The matter of the Tentation wherein it consisted was this, that they said of God, Is the Lord among us or not? as the text expresseth, Exod 17.7. In which words they doubt of the Divine presence, i. they were diffident of God; which distrustfulnesse of God, and doubtfulnesse of his goodnesse or power, is called a tentation of God. For, every tentation ariseth from some distrust, or at least from some doubting. He therefore tempteth God, that having many arguments of Gods goodnesse toward him, and his power; yet is not sure of his goodnesse or power, but doubts of either, and requires more arguments or tokens thereof. It is a vulgar error in men to thinke, that God is then tempted, when a man trusteth too much upon God; that is, when he casteth himselfe into danger rashly and unnecessarily, in confidence of Gods assistance. This error seemes to spring from the answer of Christ to Satan, who required him to cast himselfe downe headlong from the pinnacle of the Temple; but Christ answered, Thou shalt not tempt the Lord thy God; As if to tempt God, were to cast himselfe into danger rashly, upon too much trust of Gods help. But Satan in saying to Christ, If thou be the Son of God, cast thy selfe downe, &c. did not intend to draw him to too great a trust in God, but rather to distrust and doubt whether he were truly the Son of God, by seeking a further experiment or signe thereof, in casting himselfe downe, in as much as it was written of the Son of God, that Gods Angels had charge over him, to beare him up in their hands, &c. To whom Christ rightly answers; It is written againe,



gaine, Thou shalt not tempt the Lord thy God, *q.d.* Seeing it is already abundantly evident to me that I am the Son of God, and most deare to God, I will make no further triall thereof, and so tempt God, which deed he hath forbidden. Wherefore this precept of Scripture alledged by Christ, pertaines nothing at all, to any excesse of trust, but must be referred to distrust and doubting, as all other places are concerning the tentation of God; especially seeing in the very text when Christ quoteth this Scripture, of not tempting God, it is added, *as ye tempted him in Massa*, Deut. 6. 16. But we have already shewed, that the Israelites in Massa tempted God, not with excesse of trust, but with defect of it. The like words in the like sence are used by Peter, Acts 15. 10. Now therefore, why tempt ye God, to put a yoke upon the neck of the Disciples? &c. *q.d.* Hath not God already given us experiments and arguments enough, and sufficient, that we should not impose upon the Disciples the yoke of legall Ceremonies? seeing he hath given the holy Ghost to them as well as to us; seeing he hath made no difference betweene us and them, purifying their hearts by faith; why therefore, as if the thing were not already apparent enough, do ye require more arguments and tokens of it, and so tempt God?

9. *When your fathers tempted me*] Me, here is referred to God whom the Israelites tempted; for here, according to an usuall forme in Scripture, the person is changed, and God himselfe is brought in speaking of himselfe; whereas in the words before David spake of God in the third person, but now brings in God speaking in the first person of himselfe. In the Originall it is not *when* but *where*; for here the circumstantiall particle is not temporall for the time when they tempted, but locall for the place where they tempted; and that place hath reference to the wilderness immediately before mentioned. For in the wilderness they tempted God, not onely at that time, but afterwards also at divers other times, and in other particular places of that wilderness. For at Cadeshbarnea, whence the twelve spies were sent to search the land of Canaan, and upon their returne, the people bad stone Caleb and Iosuah, because they discented from the other ten, who had brought up an evill report upon the Land; then the Lord complains that they had provoked him long and often; that they had long distrusted him, notwithstanding all the signes he had shewed amongst them, Numb. 14. 11. And againe at ver. 22. he complains that they had tempted him now ten times, i. very many times. *Proved me*] He expresseth the same thing in another word. For, as to tempt a man, argues distrust and doubt of him; so also to prove him. *And saw my workes:*] The particle *and* is by an Hebraisme put for *although*, *q.d.* If they had not seene my wondrous works, it had beene lesse wonder that they tempted me; but now although they see them, yet they doubt of my power and goodnesse toward them; what a strange



diffidence and distrust is this: What works God wrought, both in Egypt and in the Wilderness, to certify the people of his promise, and to gaine faith for their passage into Canaan, are largely described in the books of Exodus and Numbers. *Forty yeares*] This space of forty yeares, as the history it selfe, and the Hebrew text, and this Author also signifies at vet. 17. must be referred forwards to Gods indignation, whereby he was grieved with them for the space of forty yeares. Yet it is true also, that this space may be referred backward (as the Septuagint have pointed it) to the peoples tempting of God, and seeing his works for the space of forty yeares; for so long the people tempted him, and so long saw his works. For, even at the expiration of those yeares, when Miriam was dead, in Cadesh, they againe murmured against Moses and Aaron for want of water, as their fathers had done before at Meriba and Massa, and that place also was branded by the name of Meriba, or waters of strife; where the diffidence or distrust in God was greater then any formerly, for it was extended even to Moses and Aaron, who were also infected with the sin of it. Numb. 20. And this seemes to be cause of the Greek pointing and reading, which this Author followed having fallen upon it, that he might not seeme to make any alteration in it, though afterward at the 17. verse he plainly shews, that he was not ignorant of the true reading as it was pointed in the Hebrew. But here is meant that other tentation, mentioned Numb. 14. upon which God sware the people should not enter into his rest, as appeares by the verses here following. Hence appeares their errour who from hence conclude, that the holy Ghost is that God who was tempted of the Jews; therefore because here God himselfe speakes, and saith he was tempted of their fathers; and the Author affirms that the holy Ghost spake these things. These men marke not, that from the first words of this place, and so from the former of the whole Psalme, wherein David himselfe speakes in very deed in his owne person, and professeth himselfe one of Gods people, to worship and serve God, it will by the same reason follow, that the holy Ghost is also David. For the former words wherein David is brought in speaking, are no lesse attributed to the holy Ghost. When the sayings of holy Writers are attributed to the holy Ghost, we are not thereby to understand, that the holy Ghost is that person who indeed speaks, or to whom those things really agree, which he attributes to himselfe that speakes, or is brought in speaking; but onely that those sayings were uttered by the vertue and motion of the holy Ghost, and not onely by the will and pleasure of men, whosoever the person be that speaketh, as Peter teacheth, 2 Pet. 1. 21. For otherwise there must be one onely person alwaies brought in speaking, namely, the holy Ghost, to whom alone all sayings must be attributed, which he attributes to himselfe that speaketh; then which nothing can be further  
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from the truth. For the Prophets for the most part use to speake in their owne persons, sometime they bring in God speaking, whose Spirit the Holy Ghost is, sometime they bring in other persons. Besides from this, that the words of God are attributed to the Holy Ghost, we cannot rightly conclude that therefore the Holy Ghost is God himselfe: Are they not rightly attributed to him therefore, because God speaks by him? as we read that the words of Christ are attributed to the Spirit, Rev. 2. 7. although the Spirit be not Christ. So Paul, Rom. 11. 4. attributes the words of God to the oracle; and this Author, cap. 12. 5. attributes the words of God to the Exhortation; not that either the oracle or the exhortation is God, but because God is supposed to speake by the oracle and the exhortation.

10. *Wherefore I was grieved with that generation.*] That is, a Generation according to Scripture which comprehends the men that live within the period of one and the same age. And that generation wherewith God was grieved, were those persons of Israel, whom hee brought out of Egypt, who saw his mighty workes, and received the Law at Mount Sinai. This generation provoked and tempted God, and therefore God was grieved with it. God is not passively grieved as man, but then he is said to be grieved, when he doth such actions as persons grieved use to doe, especially being thereto provoked by the sinnes of men. *And said they doe alwayes erre in their hearts.*] They have a kinde of phrensie or madnesse upon them, that is not accidentall to fall on them sometimes, but naturall and radicall, rooted and fixed in their very hearts, so that it continues upon them to hold them alwayes. They alwayes meditate and agitate in their minde, that which is averse from my will, and from the way whereto I labour to perswade them. They alwayes refuse to obey me, and follow the erroneous thoughts of their owne minds, and are wedded to the counsell of their owne wils. *And they have not knowne my wayes.*] By the wayes of God we may understand both the workes of God, and the Lawes of God, especially his singular commands for such or such an action in particular. For the acts and works of men are in Scripture called their wayes. That generation is justly said to have knowne neither of these wayes of God; for though they had seen his works and heard his laws, and received many particular commands, yet they carryed themselves so, as if they had neither seen, heard, nor received any thing. For they neither believed Gods promises, though confirmed with such mighty works, nor obeyed his Lawes and Commands. Of this their grosse stupidity there is a notable passage, Deut. 29. 2, 3, 4. Ye have seen (saith Moses to them) all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, unto his servants, and unto all his land; The great temptations which thine eyes have scene; the signes and those great miracles: yet the Lord hath not given you a heart to perceive,

and eyes to see, and ears to heare unto this day. They saw Gods mighty workes like brute beasts, not considering how great the Agent was, and of how great power; how worthy he was to have all credit given to his promises, and all obedience to his commands. Some such like accident befell the Disciples of Christ as we may read it, Mark. 6. 52. They considered not the miracle of the loaves, for their heart was hardened.

11. *So I swear in my wrath.*] God seldom swears, for the Scripture doth not bring him in swearing often: but it must be a matter of weight and moment that makes him to swear: And motives whereupon he swears are chiefly two; either in mercy, to confirme his gracious promises made to his children: or in his wrath to establish his judgement against the wicked. And the formes whereby he swears are chiefly two. 1. Surely, (for surely with God is a forme of swearing) that is, the thing which he affirms and whereto hee swears is no way uncertaine or doubtfull for the event, as if it might not come to passe, but shall most surely and certainly come to passe. In this forme God sware to Abraham, that he would blesse and multiply him; for so this Author reports it, cap. 6. 14. 2. *As I live*, that is, let me not bee accounted for the living God, if I performe not what I say. In this forme God swears, that he hath no pleasure in the death of the wicked, Ezek. 33. 11. And as among men there be degrees of oaths, in that some are more obligatory and binding, lest the Israelites might thinke that God would not fully binde himselfe, for their not entring into Canaan; therefore to divert that flattery of themselves, God did swear it by both these formes of oaths. For first he sware it by the first forme. Surely they shall not see the land which I sware unto their fathers, Num. 14. 23. And afterward he sware it by the second forme. As I live, your carcases shall fall in this wilderness. Numb. 14. 28. Thus God swearing in his wrath, did iterate his oath & aggravate it. *They shall not enter.*] In the originall it is, *if they shall enter*. The particle *if*, after a verbe of swearing is an Hebraisme put for *not*: they shall not enter. So the people swear for the rescue of Jonathan, As the Lord liveth, if one haire of his head should fall to the ground, 1 Sam. 14. 45. So the Psalmist brings in God swearing, Once have I sworn by my holinesse, if I lie unto David, Psal. 89. 35. So Christ swears, that a signe shall not be given to the Jewes: Verily I say unto you, if a signe shall be given to this generation, Mark. 8. 12. yet this use of the particle *if* did first arise from those formes of swearing, whereby *if* was properly taken, by adding some imprecation or curse, either expressly uttered, or tacitly implied. For men being moved doe commonly in their anger use an abrupt speech, and many times silently suppress the imprecation or curse whereby they devote themselves, and leave it to be collected by him to whom they speake. Among many others we have David

swearing



swearing with an imprecation or curse expressly added: So and more also, doe God to the enemies of David, if I leave of all that pertain to Naball by the morning light, any that pisseth against the wall, 1 Sam. 25.22. And Job in like manner, if my heart have been deceived by a woman, or if I have laid wait at my neighbours doore; Then let my wife grinde unto another, and let others bow downe upon her, Job 31. 9. And ye have this curse suppressed in David also, Psal. 132. 2, 3, 4, 5. They that shall not enter, are that generation that had provoked, tempted and grieved God. God had sworne to the Patriarks (the forefathers of that generation) that their posterity should enter that land, this God had sworne at severall times to Abraham, he had confirmed the same oath to Isaac, and reconfirmed it to Jacob. And God had determined or designed which generation of his posterity should enter, namely the fourth, for so particularly God covenanted with Abraham, Gen. 15. 16. And this people now brought out of Egypt into the wilderness for to enter, was that fourth generation: yet to them now God sweares againe that they shall not enter. Yet notwithstanding there is no contrariety in Gods oaths, neither doth this latter swearing any way crosse the former. For the promise of God to Abraham and so the oath confirming it, for this entrance of his posterity; was conditionall that his children should walke in the steps of the faith and obedience of Abraham; for the Covenant of God was made with Abraham and his seed; and therefore not only he in his owne person, but his posterity also in their generations were bound to keep it. But this generation whereof we speake, was diffident and disobedient, for they provoked and tempted God, and thereby brake the Covenant: And the Covenant being broken on their part, or the condition not performed, God in all equity on his part is free both from his promise and the oath confirming it, and therefore as the case now stood might justly take an oath for their not entering. Now that faith and obedience was required as a condition for their entering, appears cleerly by the last verse of this Chapter, where it is said, they could not enter because of unbelieve. For if the cause of their not-entering were not-beleeving, then it must necessarily follow, that Beliefe was the condition of their entering. But as this oath proceeded from the wrath of God, touching the non-entry of this generation: so it was tempered and mingled with mercy for the next generation who were the children of this. For concerning those children this generation had provoked God, in saying they should be a prey and dye in the wilderness. But God makes it a part of his oath, to the contrary, that their children should not bee a prey in the wilderness, but they shall enter the land and possesse it, Numb. 14. 30, 31. *1000 any rest.* The land of Canaan is called a Rest, because the Israelites were to reside and rest, after their hard servitude for many yeares in Egypt, after their tedious pilgrimage and



and travell through the vast wilderness where they wandered for the space of forty yeares, and after their severall battells with their enemies which they were to conquer and extirpate from that land. Although there be another mysticall use of the word in the Chapter following. And God calls it *his Rest*, because the people got it neither by their power nor by their desert, but by Gods meere benefit and donation to them, in performance of the promise he had sworn to their forefathers, Abraham, Isaac and Jacob. For God by his mighty arme and power, brought them out of Egypt, carried them through the wilderness, and cast out their enemies before them, that they might possess the land, not for any righteousness in them, but for the wickednesse of the Canaanites, thereby to performe his word sworne to their fathers, Deut.

9. 4. 5. 6. *Take heed brethren.*] Here he begins another Exhortation, to disswade them from Apostacy from the Christian Religion, from the which they were declining, and departing. For the desertion of God must needs be a greater sinne then the temptation of him. *Take heed.* 1. *Bethinke your selves well,* and have a great care, because the matter is very dangerous, for when dangers are at hand, we use to be heedfull and carefull. *Lest there be.*] Lest there be now at this time, or if it be not yet, lest it creep upon you in time to come, for Apostacie is as a serpent that will insinuate into your mindes at any time, for it is easily introduced by diffidence and obstinacie. *In any of you.*] Hee meanes not this distributively for any one single person among them, but collectively of them all, that all might have a care of all, and each one of another. *An evill heart of unbelieve.*] An evill heart is an intractable or hard heart, that is contumacious and refractory against God and his word. And then the heart is especially evill and hard, when it is incredulous and unbelieving; *q. d.* a heart so evill that it will not believe. *In departing from the living God.*] Here he limits the unbelieve whereof he spake before, designing particularly what unbelieve he meant. For there is a double unbelieve, one of them who never yet did believe in God, another of them who cease to believe, and turne Apostates to their former believe in departing from it, and consequently from God. Now he departs from God, who departs from Christ, and his Religion, as in the former Covenant, he that departed from the Law, departed from God himselfe. For as he that believes in Christ, doth not finally believe in Christ, but in God by Christ, as Christ himselfe declareth it, John 11. 44. So on the contrary, he that departeth from Christ, departs not only finally from Christ, but from God who sent him, and ordained him to be our Lord and Saviour. And God is called the *living God*, in opposition to the Idols and false gods of the Gentiles, who were as destitute of all life and sense, as were their images and statues wherein they were worshipped. This

Episthet

Epithet is added here to God, thereby to strike so much the greater terror into them, that they might never think of departing from so great a God. Therefore he saith afterward, chapter 10. ver. 31. It is a fearful thing to fall into the hands of the living God. For hee must needs have an infinite power, who is the true and living God. Yet positively God is called the living God, because he not onely lives truly and perpetually, but also lives from himselfe, and is the fountain of life to others, from whom all living things have their life.

13. *But exhort one another daily.* ] Here he shewes the ordinary way and meanes, whereby they may remedy this evill heart of unbelieve, namely, if they mutually admonish and exhort one another, yet that must not be done seldome at distant times: but *daily*, that their mutuall exhortations may be fervent and frequent. *While it is called to day.* ] As long as that day lasteth, whereof mention is made in the Psalm before cited, To day if ye will hear his voyce. Whereupon we noted above, that in the literall sence, it signified, that festivall and solemne day, wherein the people resorted to the Temple, to performe the worship and service of God, where also the Law of God used to be read unto them. To this festivall day in the mysticall sence, doth answer our Christian festivall or time of Grace, wherein we are invited to lay hold of eternall salvation, whereto by the Gospel the passage is opened unto us. While this day or time of the Gospel doth last, we must exhort one another from unbelieve in departing from God. *Left any of you be hardened,* ] A man is then hardened, when hee hath a will, not to beleve the promises of God, or not to obey his precepts. *Through the deceitfulnesse of sinne.* ] He shewes the cause of this hardnesse, to be sinne, and the manner how sinne hardneth, by deceiving us: For therefore we are refractory to the voyce or word of God, because we are deceived by sinne, for we are entrapped by the baits and snares of sin, by preferring the whispers of sin before the voyce of God, for so the Serpent beguiled Eve, and so doth sin deceive us still. Yea, even from the word of God, and from his Commandment: whence wee should take occasion to obey him, thence will sinne take occasion to deceive us. Rom. 7. 11.

14. *For we are made partakers of Christ.* ] Hee seemes here to answer a tacite objection. For these Hebrewes might thinke that these admonitions concerned not them, that they need to take heed of unbelieve, and consequently of Gods wrath, seeing they did already beleve in Christ, and so were estated in Christian happinesse. To this hee answeres, by granting that they were already made partakers of Christ, that is, of that happinesse which Christ bestowes upon the faithfull, yet upon that condition, that they persevere in the faith of Christ to their lives end. For this partaking of Christ or Christian happinesse, as it referres to this life, consisteth in a full right or title to happinesse: but this

this right or title is presently lost, when we recede or depart from the faith of Christ. *If we hold the beginning of our confidence stedfast unto the end.* These words are correspondent and respective to the sixth verse of this chapter. For to be the houses of God and Christ, what is it else, then to be partaker of Christ? This at least every man may easily perceive, that these two are so connexed, that they cannot be severed one from another. And in like manner, to hold the beginning of our confidence stedfast unto the end, is the same (if we respect the Authors minde) with, To hold fast the confidence and the rejoycing of the hope firme unto the end. The originall for confidence, is *confidentia*, which properly signifies subsistence; and our spirituall subsistence stands in this, that we beleewe in Christ and obey his precepts. For as long as wee continue in the state of faith and obedience unto Christ; so long we have our spirituall subsistence. Yet it is well translated confidence, figuratively from the effect of it, because confidence is a subsistence of things not subsisting: for it doth as it were represent unto our view, or set before our eyes, a thing not yet seen, or not yet existing, by making us as certaine of it, as if we saw it before our eyes, or did already really enjoy it. Hence afterward the Author notifies confidence or faith to be the substance or subsistence of things hoped for. Heb. 11. 1.

15. *While it is sayd to day,* By these words cited out of the Psalm, hee would shew, that the matter is so, as he said in the former verses, namely, that they who persist in the faith to the end, they only are partakers of Christ and his happinesse: but they who depart from the faith, shall undoubtedly perish, what ever were their happinesse and condition heretofore: *Harden not your hearts,* against the voice of God, who now speaks to us by Christ. *As in the provocation.* Hence it plainly appeares to every man, who they are that hearing the voyce of God, harden their hearts against it, and provoke, namely they that unbelieve the Gospel, and depart from the Covenant of it. For as the Author addeth in the next verse.

16. *For some when they had heard did provoke.* Let us now see who hearing the voyce of God, did provoke him, and who did not, and let us compare them one with another: For then wee shall easily discover, That they hardned their hearts against the voice of God, and provoked him, who would not finally beleewe him to the end: and that they did not provoke him, who were constant in their faith, as were Caleb and Joshua. *Who came out of Egypt by Moses.* Hee shewes that both these kinds who provoked, and who provoked not, came out of Egypt by Moses. i. Who followd Moses, and by his leading forsooke Egypt, and for some time adhered to him: Wherby it appeares, that they who have followed Christ their captaine, and for some time have adhered to him, doe harden their hearts against the voyce of God and provoke him



him if they forsake Christ their Captaine, and will returne back to the spirituall Egypt of the world. But contrarily, they who having followed him, doe adhere to him unto the end, as Joshua and Caleb did, who never forsooke Moses, they shall enjoy that happinesse and eternall rest.

17. *But with whom was he grieved forty yeeres.*] Now the Authour from the remaining words of the Psalme doth prove the very same thing, namely, That they who have followed Christ their Captaine, must take heed of offending and sinning against God; or as he delivered it before, of being hardened through the deceitfulnesse of sin, for thereby God will be so grieved and provoked against them, that thereupon they must needs perish. *Was it not with them that had sinned.*] i. God was grieved and provoked onely with them that unbelieved, provoked and tempted him. *Whose carcases fell in the wilderness*] All that came out of Egypt, excepting onely Joshua and Caleb, died in the wilderness, and their carcases were not carried into the land of Canaan. From which words of the Psalme he in like manner concludes, that God will be grieved and provoked with Christians, sinning against him and transgressing his precepts. For, that he was offended with those offenders for the space of forty yeeres, it hence appeares, in that their carcases fell in the Desert, i. every one of them to a man from twenty yeeres old and upward perished in the Desert, and entered not into the promised land. For this wrath of God continued upon them forty yeeres, till they were all consumed either by naturall death, or by divers plagues. See Numb. 14. 29, 33, 34.

18. *And to whom sware he that they should not enter into his rest, but to them that beleaved not.*] As the former words shew, that those Christians shall perish, who are indulgent to sinne, and will not obey Gods precepts: So these in like manner make it evident, that they also shall perish, and never enjoy that heavenly and eternall rest, who incline to diffidence, and will not beleeve Gods promises, or after they have beleaved, recede from their faith. For what induced God to bind himselfe with an oath, that the Israelites should not enter into his rest, but their unbelieve, in despairing they should never attaine the Land that had beene promised them? See Numb. 14. from the beginning of it.

19. *So we see, that they could not enter in, because of unbelieve.*] From the former passages he inferres this conclusion, That the Israelites though they came forth out of Egypt, yet they could not enter into the promised Land, by reason of their unbelieve. From whence in like manner we must conclude, That Christians also having followed Christ their Captaine, shall not enter that heavenly rest, unlesse by the example of Joshua and Caleb, they finally remaine faithfull to their Captaine, and fall not into unbelieve. From hence it appeares,




that the Author would in a manner say, what just cause he had to admonish them, that they should take diligent heed, lest in any of them, though now they did believe, or seemed to themselves to believe, there should be found an evill and unbelieving heart, that was thinking to depart from the living God. Which exhortation of his, thus drawne and demonstrated from the former passages, he more fully repeats and presseth in the entrance to the next Chapter.

The Contents of this third Chapter are three;

1. A Doctrine. *Christ is no way inferior, but much superiour to Moses.*  
Reason 1. *Because Moses was only a Prophet, and not a high Priest, but Christ was both, ver. 1.*  
2. *Moses was in Gods house but as a servant, but Christ as a Son and heire, ver. 5, 6.*
2. An Exhortation. *We must not harden our hearts against the voice of God in the Gospel.*  
Reason 1. *Because thereby we provoke and tempt God, as the Israelites did in the wilderness.*  
2. *Because thereby wee shall never enter into eternall rest, ver. 11.*
3. An Exhortation. *Wee must not apostatize and depart from the faith of the Gospel.*  
Reason 1. *Because we are no longer partakers of Christ and his happiness, when we persevere in the faith.*  
2. *Because thereby We provoke and grieve God.*  
3. *Because thereby we are barred from entering into eternall rest, v. 19*

CHAPTER IV.

1.  *Et ne therefore feare*] Because we have already seene, that our Ancestors by reason of their unbelieve were not admitted into the rest of God, and that their example is proposed unto us, as a caution to make us the more wary; therefore let us feare, that we runne not upon the same rock. *Left a promise being left us*] So our last Translation reads it; as if God had also left a promise unto us; hereto induced as it seemes, by the following words of the Author, where he inferres and concludes, That there remaineth a rest to the people of God, ver. 9. But we cannot approve of this reading,

reading, neither doth the Author use altogether the same word in both places; wherefore we conceive this the true reading, *Left the promise being relinquished*] i. left we neglect, relinquish, leave, or forsake the promise. For, a promise is then relinquished and left, when it is no longer credited and beleaved, as our forefathers did, whose example (as we have seene) was formerly proposed unto us. They for a time did embrace and accept of Gods promise, for upon that ground and hope they went out of Egypt, but afterward in the wildernesse they did relinquish and leave the promise, by their unbelieving it. *Of entering into his rest*] He expresseth the matter of the promise which we must not leave, God hath promised us an entrance into his eternall rest, we must not desert and leave it, by unbelieving it. *Any of you should seeme to come short of it*] This is the effect and fruit of our deserting or leaving the promise, that thereby we shall come short of the rest promised. To come short, signifies either to remaine behinde, or to returne back; for in this latter sence, the word is used afterward, chap. 12. 25. Both these senses have an elegant agreement with the point. For as the Israelites, after they no longer beleaved Gods promise for the giving of them possession in the land of Canaan, would goe no further forward in following of Moses, but would rather chuse themselves new Captaines for their returne back into Egypt. So they who will no longer give faith to the promises of Christ, will follow his stander no further, but endeavour a returne into the Egypt of the world, from whence by faith they had once departed. Yet he saith not simply, lest any of you come short, but lest any should *seeme to come short*; This latter of seeming is farre lesse then the other. For we must be so farre from this sinne of stopping or returning from the Gospel, that we must give no man any just occasion to thinke it of us. For such an opinion of another, carries somewhat of truth with it, and if a man do not yet plainly revolt, yet at least some inclination or likelihoods of it, are wont to be in him. And this opinion a man may raise in others of himselfe, if by little and little he remit and abate of his practise and fervency in godlinesse, not serving Christ with such alacrity as is fit.

2. *For unto us it was preached as well as to them*] It was preached, i. the promise of entering into Gods rest, the message of which promise was sent unto us also. Herein the Author meets with an objection. For some man might say, The promise of entering into Gods rest, was it not made to our forefathers of old, and long since performed unto them, in giving them possession in the land of Canaan? What doth this promise pertaine to us? The Author answers, That this promise doth pertaine to us, and the joyfull message of entering into Gods rest, was no lesse sent to us, then of old to our forefathers. But what kinde of rest is promised to us, he expresseth afterward. *But the word preached*

*did not profit them.*] In the originall, it is the word of hearing by an Hebraisme, for the word heard. And by the word is figuratively ment the promise of entering into Gods rest: for every promise of God is his word. Here he tacitly shews the cause, why he admonished them to believe the promise of God by Christ, because otherwise it would profit us no more, then anciently it did the Israelites, whom it so farre profited as to bring them out of Egypt, but it profited them not to bring them into Canaan, which was the land promised. *Not being mixed with faith in them that heard it.*] The reason why the hearing of the word of promise did not profit them, was because it was not mixed with faith in them; it was not thoroughly engrafted into their mindes, nor turned into a sap or blood to doe them good. For this worke is done by faith, by a firme assent yeelded to the word and promise of God, to assure the promise, that the thing promised might take effect.

3. *For we which have believed doe enter into rest.*] Hee addes a sub-reason of his former assertion. Because they only among us who believe, enter into rest; and therefore they who beleeve not, do not enter into rest, neither can enter. For the particle only or some other such exclusive must be here understood, because faith is the condition of entering Gods rest, which restraines the entrance only to the faithfull. As he said, *As I have sworn in my wrath, if they shall enter into my rest*] By this oath of God, Psal. 95. ult. as we noted in the former Chapter, it plainly appeares, that they which beleeve not shall not enter into Gods rest, for want of faith is the cause, why men are stricken with the thunder of Gods wrath, and debarred from the promised entrance into his rest. As the promise of entrance proceeds from Gods mercy, and is confirmed by his oath to the beleever: so on the contrary, the menace of non-entrance proceeds from Gods wrath, and is confirmed by his oath to the unbeleever. *Although the works were finished from the foundation of the world.*] Here the Author teacheth, what kinde of rest it is, that from those words of the Psalm must bee understood in a mysticall sence. And this hee doth therefore, that thereby wee may understand the truth of those things which he had asserted in the first and second verses of this Chapter, concerning a rest of God promised to us, and a passage thereto made open to us. Which the Hebrews could neither understand, nor would admit to be true, while their minds ran upon an earthly rest in Canaan, first promised and afterward performed to their forefathers; unlesse it bee explicated what the rest is that is promised to us, and so their mindes be drawne from an earthly to an heavenly rest. First, therefore the Author expresth somewhat of that rest, and saith it is a Rest from workes, from workes that were finished, and finished long since, even from the foundation of the world. Which Rest is proper to God himselfe,

selfe, as it is intimated in the words of the Psalme, wherein God calls this rest, his rest. For the Rest proper to God himselfe, wherewith he himselfe rested, is by a far better title called the Rest of God, then that whereof God was only the donor, such as was the Rest of the Israelites in the land of Canaan. Not that this rest proper to God is numerically the very same, with that future rest which God hath promised us, but because generically it is a Rest of the same kinde. For as Gods Rest was a perpetuall Rest in resting from his workes for ever: so shall our Rest bee perpetuall in resting for ever from all our labours and troubles, wherein we shall have an eternall festivall.

4. *For he spake in a certaine place of the seventh day.*] Here hee shews the reason why he understands that rest of God, to be his Rest from his workes which hee had finished from the beginning of the world; namely because the Scripture or the Holy Ghost speaking in the Scripture, speaketh in that manner of the seventh day as Gen. 2. 2. and Exod 20. 11. *And God did rest the seventh day from all his works.*] In these words wee have shewed us the Rest of God, neither in the whole Scripture to which only we must look here, is mentioned or named any other rest of God, whereof the people should come to bee partakers.

5. *And in this place againe, if they shall enter into my rest.*] *q. d.* Wherefore seeing here againe in these words of the Psalme, there is mention made of Gods rest, whereof Gods people shall partake, therefore with good reason in a genuine and mysticall sense doe we understand it, of that only rest of God specified in the Scripture. But that this rest also belongs unto the people, the very festivall and rest of the Sabbath commanded to Gods people, is a clear argument, wherein there is not only a commemoration of Gods rest past, but also a Representation of the Rest of Gods people to come. Whereof we shall speake further at the ninth verse following.

6. *Seeing therefore it remaineth that some must enter therein.*] After he had shewed, that by the words of the Psalme in a mysticall sense, we must understand the proper rest of God, or that wherein God himselfe rested; now he proceeds on, to shew that that rest of God mentioned in the words of the Psalme, doth appertaine unto us, and that a passage therto is opened unto us. And first, he layes certain grounds for this doctrine, and then removes the obstacles that may seem against it. The first ground is, That some must enter into the rest. 2. That they to whom it was first proposed and promised, entered not into it. For from these two grounds it will follow, That some other after that time must enter it. But because it might be objected, That though those Israelites who came out of Egypt, entered not that rest, yet their children entred it by the conduct of Josuah their Captaine. And therefore it cannot bee concluded, that Christians are they that shall



shall enter it. This Objection or rather Exception hee dissolves by shewing, that in those words of the Psalme whereof he yet treats, for some severall ages after the Israelites were possessed of the land of Canaan, there is another time appointed, wherein an entrance into Gods Rest was to be opened; whence it followes that by the conduct of Josuah, Gods people have not yet attained the true rest. Whereupon the Author at length concludes, That as yet there remains a Sabbatisme or rest for the people of God. This being done, he repeats the exhortation begun at the beginning of this Chapter, and so returns to the point from whence he had digressed. This is the summe of all that is said unto the end of the 11 verse. Now let us consider the severall words in order. *That some must enter therein.*] Seeing it is the will and good pleasure of God that a passage should be open to that rest, and that some should enter into it, for this the Author supposeth as a thing well knowne and no way doubtfull. For that those first people that fell in the wildernesse were by their owne fault excluded from it, this nothing derogates from Gods promise, whereby he assured this rest by oath upon the posterity of Abraham, to be fulfilled in other persons better and more worthy then those first that failed of it. But under the cover of carnall promises and an earthly rest, there lay hidden spirituall promises of an heavenly rest pertaining to the spirituall seed of Abraham. And the entrance of the Israelites into that earthly rest obtained by the conduct of Josuah, what is it else but a type and shadow of Christians future entrance into a heavenly rest by the conduct of Jesus Christ? *And they to whom it was first preached entred not in because of unbelieve.*] First preached in the originall; they that had the first good message for the entring of it. This is the other point that he confirms, and by occasion whereof the Holy Ghost leaves us the following admonition, To day if ye will heare his voice, harden not your hearts. For because those first of our fathers to whom God had sent the message by Moles for the entring of that rest, deserved by their diffidence and disobedience to be excluded from it, therefore the Holy Ghost hath in these words appointed to their posterity another day or time wherein they may and must enter into Gods rest; and withall exhorts them to it, lest following the like disobedience to their forefathers, they incur a like issue of their impiety.

7. *Again he limiteth a certaine day.*] This is very good cause, why another day should be limited for enterance into Gods rest, if some must enter it at all, and they who were first invited, entered it not. For if either none were to enter it, or some had already entered it, then there were no necessity why another day or time should be limited or appointed for entering it. But in these words of the Psalm, that the holy Ghost in a mysticall sense shewes, there is such a day limited, which pertains to the times of the Messias, these following arguments declare.

1. Because

1. Because by these words the people are admonished, to shunne the example of their forefathers, that came out of Egypt; that they may not be like them in their sin. But their forefathers sin was chiefly this, that they would not rest in Gods promises for their entrance into his rest. Therefore if wee must truly be either like or unlike to them, wee also must have Gods promise for our entrance into Gods rest; and therefore this day here is limited unto us for our entrance into it. Because in this Psalme is proposed to the people, the judgement or punishment of God whereinto their fathers fell, that they being terrified thereby, and fearing the like, would not imitate their fathers: But that punishment was a rejection from entrance into Gods rest; which penaltie no man can incur but he, that hath had first a power to enter it, and was thereto invited. Seeing therefore that in these words of the holy Ghost, the people are admonished to avoid that punishment, it is consonant to reason, that a day or time of entrance should be limited to them, that we at this day might do what anciently our fathers would not. But that this Psalme pertaineth also to the times of the Messias, this is an argument, That it clearly appears, there is a respect therein to some solemn and festivall time, wherein the people were accustomed to assemble in the temple of God, and employ themselves about his worship, for this is plaine from the words of the people cohorting one another to praise God, and from the word *to day*, which the holy Ghost useth. All which seeme not to note out some common day, but some notable day, deputed for the worship and service of God, especially for the hearing of his word or voice, such as were the festivall and solemne dayes. But what day is more solemne, what time more festivall, what greater celebrity and concourse of people, then that which in the times of the Messias was to be, and was of all expected? From these considerations therefore it may well be collected, That by those words of the holy Ghost, in a mysticall sence, the people are wanted to open a ready eare to the voyce of God, who in his due time will call and invite them to his true and heavenly rest by the Messias; which their forefathers would not doe, when they heard Gods voyce promising them the earthly rest by Moses. In the literall sence, this Psalme pertained to the Israelites, who lived before the times of Christ, wherein they were admonished, that upon the day when they were to heare the Law of God, they should be obedient unto him, lest following the disobedience of their forefathers, they should be debarted from Gods rest, or otherwise punished and plagued of God. But who sees not, that this sence, wherein the sinne and punishment are made of one kinde, doth better square with it, then that wherein both of them are made of a diverse kinde? After the Author had shewed, that God had limited another day for entrance into his rest, lest any man should take this day, to be that day wherein God granted the children of those fathers

fathers a power to enter into the land of Canaan by the conduct of Joshua, therefore the Author inserts these words, *Saying in David, To day after so long a time.* He saith the holy Ghost limiteth this day in David. i. speaking it by David; After so long a time, namely, wherein God had debarred those fathers from entrance, by reason of their unbelief, and admitted their children to it. *To day if ye will heare his voice, harden not your hearts,]* Whence it appears, that here is not appointed a day for entrance into the land of Canaan, neither is thae entrance here aymed at. For David lived many ages after the entrance of the Israelites into the land of Canaan; yea, in the time of his reigne the Israelites did most entirely possesse it, and flourish in it. Seeing therefore the day of entering into Gods rest, cannot be understood of the earthly rest, which the people obtained by Joshua; therefore there must needs be another rest besides that earthly rest; which yet remaines to the people of God, and a rest of far greater perfection.

8. *For if Iesus had given them rest, then would he not afterward have spoken of another day.]* Joshua is called Iesus by the 70. Interpreters, and by other Greeke writers; for both those names signifie the same thing, namely, Saviour, and they differ onely in dialect. *Had given them rest]* Joshua did give them possession in the land of Canaan, and thereby rest; yet not that perfect rest, that was yet remaining for Gods people. *He would not afterward have spoken of another day.]* If Joshua had given them a perfect rest, beyond which there was none further to be expected; then certainly the holy Ghost, after the people once entered and seated there, would not have spoken of another day, wherein the people must enter into his rest.

9. *There remaineth therefore a rest to the people of God.]* From the former passages he concludes, that there remaines for the people of God another rest, after the rest obtained in Canaan: for the happy state of Gods people doth not stay at that earthly rest. This rest hee calls not *εσθησις* as by the word he used hitherto: but hee calls it a Sabbatisme; thereby to make us understand, that he had respect to the seventh dayes rest, wherein God himself rested, and commanded the Israelites to rest in memory of it, and was therefore distinguished by the name of Sabbath, which signifies rest also; and also further to the teach us, what kinde of rest remaineth to the people of God, namely, a Sabbaticall rest. i. a rest like to that wherewith God himselfe rested, whereof the festivall Sabbath of the seventh day is a most slender shadow: for therein the Israelites rested from their cares and labours, after and during their earthly rest given them by Joshua.

10. *For he that is entered into his rest]* By these words hee proves, that there remaines to us a Sabbatisme. i. such a rest as is denominated from the seventh dayes rest, in Commemoration and Representation whereof, the perpetuall observation of the weekly rest was commanded:



manded: But this rest consisteth in a cessation from all works, as God also ceased from his workes. This he proves from this reason, because we must enter into Gods rest, as appears by the words of the Psalme. But to enter into Gods rest, what is it else, but to rest after the same manner that God rested, and kept the Sabbath? *He also hath rested from his own workes, as God did from his.* Hath rested is an Hebraisme, for doth rest, for the Hebrews many times put the tense praeter for the future. When Joshua had given the Israelites an earthly rest in the land of Canaan, they thereby had quiet possession and rested from their enemies, and they had a Sabbath also to rest from their labours: but their Sabbath was not continuall and daily, but weekly onely upon the seventh day, of it for the first six dayes of the week they rested not, but followed their labours: so their Sabbatisme was not a totall and finall rest from labours, but their labours were to returne upon them after one dayes rest in a weeke. But the Sabbatisme that is after the image of Gods rest, is a totall and finall rest from all labours, never to be wearied with labour or work any more, but is an eternall festivall that shall never expire. For these words may be construed with the word *remaineth* in the former verse, thus. Therefore I affirm, that there yet remaineth a rest to the people of God: because the Israelites did not so rest from their workes, as never to be exercised with more labours afterward. But he that hath entered into Gods rest, whereinto (as we have already seen) the people of God must enter, he hath so rested from workes as God rested from his. For as God in making the world, dispatched all his workes in the space of six dayes, never to make any more workes, so hee that hath entered into Gods rest, or the like rest with God, he also hath dispatched and finished all his workes, his labours, paines, cares, and troubles, and whatsoever is wearisome to man in this life, and he enjoyes an eternal rest and quiet, joyed with eternall happinesse.

II. *Let us labour therefore to enter into that rest,* Having shewed that there remains a rest for the people of God, and that in the best and highest degree; he now repeates his admonition at the beginning of the chapter, exhorting them to strive with all labour, that they may enter that rest. The originall word for labour signifies also haste, to worke with haste and dispatch. For we must make haste in this our spirituall journey which leads and determines in an eternall rest; that is, we must be diligent and quick in tracing the path of faith and holinesse, not lazy and slow. Because wee must alwaies have an ardent and earnest affection after so great a blessing, and therefore must use all diligence to hasten our selves onward and toward it, as they do that are in a journey toward their own countrey, or toward a place most desirable and acceptable to them. *Into that rest* Not into any earthly rest, but into that heavenly rest proper to God himselfe, and by his infinite



finite grace communicable to his people, and is yet remaining to them. *Left any man fall*] We must therefore diligently labour after that rest, lest we fall into the like destruction with those fathers, who perished and were destroyed in the wilderness; for *fall* here is put for *perish*, lest any perish as they did. *After the same example of unbelief*] If we fall after their example into the same sin, we shall also fall after their example into the same judgement, and perish as they did. We have seene their unbelief, and we know what a world of miseries it brought upon them: Let both these be examples unto us, and let us therefore endeavour to shunne the rock that is shewed us. The Original word *ἀπειθήναι* signifies both unbelief and disobedience, and this latter more usually; for those two sins are so neere allyed in nature, that one word will serve to signifie them both: for unbelief and disobedience are either wholly the same, or mutually consequent one to another.

12. *For the word of God is quick*] By this word of God here, many think Christ is meant; but that cannot be. 1. Because Christ is called the Word of God onely by John, as is observed by diverse. 2. Because this word here is said to be powerfull, and sharper then any two edged sword; both which qualities agree rather to things then to persons. Others by the word of God here, understand the Scripture; which cannot be neither, because then there could be no genuine connexion, nor congruity of reasoning in these words from the former; For how should this be coherent? Let us labour to enter into that rest, lest following the example of our fathers unbelief, we should follow them also in their destruction; because the Scripture is quick and powerfull. By the word of God therefore is meant the Decree of his Judgement, or the Menace of God, whereby he threatens and ordaines unbelieving and disobedient persons to destruction and punishment; Of which kinde is that very Oath of God, whereby he sware to exclude those fathers, and all such like as they from entring into his rest. For by this sence, there is an elegant coherence betweene this verse and the former. Therefore let us labour to enter into Gods rest, and let us take heed of falling into the disobedience of those fathers; because the word of God, and his oath whereby he debarres disobedient men from his rest, and devotes them to destruction, is quick and powerfull. This exposition is easily confirmed, from diverse other passages of Scripture, wherein the Decrees of God, whereby he wils and commands something to be done, are called by like termes of his word, and have the like attribute of being lively or quick, and the like resemblance to a sharpe and two edged sword, and diverse the like effects. See Psal. 105. 18, 19. and Psal. 107. 20. and Psal. 147. 15. and Isaiah 40. 8. and Isaiah 55. 11. which last place Peter applyes to the word of the Gospel, because therein also is contained the decree of God for the saving and condemning of men, 1 Pet. 1. 23, 25. See also Isaiah 66.

Isaiah 66.2,5. and Jerem. 23.29. and Joel 2.11. Now this word or Decree of God is called quick or lively, because it dies not, neither is excolete or frustrated with any tract of time or age. And it is called effectually or powerfull, because it is not onely firme and stable, in regard God never revokes it, or willingly changeth it, or suffers it to fall, as Princes often suffer their words or decrees to fall, either by oblivion, negligence, or inconstancy: but also, because it is of full power and force to execute and effect all the will of God therein contained. Hence it is compared to raine and snow. For as the raine commeth downe and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth fruit and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth, it shall not returne unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I sent it, Isaiah 55.10,11. *And sharper then any two edged sword*] It strikes and wounds more fearefully and deadly then any sword how sharpe soever. And in other places of Scripture, the Decree of Christ against ungodly and disobedient persons is compared to a two edged sword going out of his mouth, or at least is signified by such a sword. For God and Christ doe destroy all their enemies by their word going out of their mouth, i. by their powerfull and effectually command. *Piercing even to the dividing asunder of the soule and spirit, and of the joynts and marrow*] The sharpenesse of this sword hath first this effect, that it pierceth deeply, and the effect of that piercing is to divide and cut asunder soule and spirit, joynts and marrow. By which words it appeares, that Gods Decree and command is farre more sharpe and piercing then any sword; because it doth not onely pierce and cut the body of man, but also his soule and spirit; yea, it pierceth the body in such manner, that it cuts not onely the skin and flesh, but also all the joynts and bands of the member, yea the very bones themselves, and consequently the marrow contained in the bones. So that this sword pierceth into the most secret and inmost parts of man, even the soule, spirit, and marrow. In this sence is signified, that this sword doth not onely cut the outward parts that lye open to the eye, but also the inward parts that are hidden from it, i. The force of Gods decree and sentence reacheth not onely to those crimes which are notorious and publique, as the decrees and Judgements of Magistrates do, who therefore have the power of the sword, and therewith do execution upon malefactors: but his decree also takes vengeance on those sins, which are most secret and hidden, bordering as it were upon the confines of the soule and spirit, and lye closed up as it were betweene the joynts or within the marrow, then which places nothing can be devised more secret. Now the soule is the inferiour faculty in us, containing the affections or passions, as lust, and wrath, respecting onely those things

which please and content the body. Hence they which follow this faculty and suffer themselves to be governed by it, are called in Scripture animall men. But the spirit is the superiour faculty, which discerns between things lawfull and unlawfull; drawing us to things lawfull and honest, and driving us from the contrary, whereby we understand, know God, and his will and our finall happinesse. Although the spirit may also be taken for that part of us, which doth first vivifie the body and remains after death. And the soule may be taken for life it selfe, or for that faculty which flowes from the spirit over the whole body. *And is a discernor of the thoughts and intentions of the heart.*] This hee addeth, that what hee said concerning the word of God, might bee further pressed and the better understood. God doth both take knowledge of the thoughts and intents of mens hearts, and also decrees them to be punished if they deserve it. This hee therefore saith, lest any man should thinke, that he may lye hid from Gods decree and escape the force and sharpnesse of his sentence; if he only nourish his unbelief in his heart, and reserve it in his secret thoughts. So that no thought of ours though never so secret, no wavering in our faith can be concealed from God.

13. *Neither is there any creature that is not manifest in his sight.*] Now he speaks that more generally, whereof before he spake but in particular. God doth not only discern and know the thoughts of our hearts, but there is nothing at all in the world that can escape the sight of his eye, for by creatures he understands all things in generall. *But all things are naked and opened unto the eyes.*] He illustrates what he said before by the contrary to it. There is nothing so covered or hidden but the sight of his eyes can discover it. And eyes are attributed to him, because he clearly seeth all things be they never so remote, and so leaveth nothing unpunished. Opened *ἡνεκα τῶν ὀφθαλμῶν*. This word is diversly expounded; some thus; the whole face from head to shoulders is discovered and exposed to the eyes of all. Others thus; The skinne is drawne over the shoulders from head to taile. Others; the creature is flayed and hanged up by the heeles, having the belly and bowells opened to the chine of the backe, that all lyes open both without and within. But all these come to one sense; namely that there is nothing so covered and hidden, which lyes not open to Gods word or decree; for the sight of his eyes doth not only fall upon the outward covering of things, but pierceth inwardly all over their substance. *Of him with whom we have to do.*] In the originall of that whereof we speake, i. of that word whereof we speake. Hereby he shewes, that he understands not any word of God in generall, but some certaine word; namely that quicke and powerfull word, whereof we have hitherto spoken; and which is to be understood in all this matter of piercing, dividing and discovering.



14. *Seeing then that we have a great high Priest.*] This is the second part of this Chapter, wherein he returns to treat of the dignity of Christs Priesthood, from whence he had digressed to fall upon the exhortation hitherto explicated. Now therefore hee resumes his former argument, and from thence drawes another admonition for constancie in the Christian Religion. The Priestly office of Christ, that here we may speake of it a little more fully, consisteth in this, That Christ expiateth all our finnes before God, and administred all matters concerning Religion, as the chiefe President over holy things. Therefore we say, Christ hath expiated all our finnes, because it was the office of the high Priest to expiate the finnes, not of one single person only, but of the whole people. But for the manner, how Christ expiates our finnes, there is a great difference betweene him and the legall high Priest; so that in this respect Christ is like God, yea in a manner supplies the part of God, and not of the Priest: For Christ remaining in heaven, doth so expiate our finnes, that by power granted him, hee removes all punishment from us, and abolishes all things that may involve us in any punishment. Whence it appeares that Priestly office differs not really from his regall office, but rationally only. For Christ doth not now really execute any thing about God, or performe any condition, upon the deed whereof there followes by the decree of God a purgation of our finnes, as anciently the legall Priest was wont to doe: For he entered into the tabernacle of God with blood, and there appearing before God, did sprinkle the blood after a forme prescribed him, and offered it unto God, which being done, there followed the expiation of sinne upon it. For although Christ shed his blood upon earth, and by afflictions prepared himselfe for the execution of his office, to the end, that by a sense of our infirmities, hee might bee the more readily affected toward us; all which conditions, were pre-required of God and were first to be performed by Christ: yet being now in heaven, and fullier administring his Priestly office, in procuring the expiation of our finnes, he really performes no further conditions. For in that, after his bloodshed upon the crosse, he entred into the heavenly tabernacle, and by this means offered himselfe to God, this was not any true condition upon which God decreed the remission of our finnes, seeing that entrance and oblation of himselfe was a great benefit of God bestowed upon him: but it was only a meanes whereby Christ obtained supreme power both in heaven and earth, from whence followed the expiation of our finnes, and which being granted unto Christ, God did openly testifie, that he would not punish any of their finnes who did belong to Christ. This indeed is true, that this entrance of Christ into heaven and his appearance before God, have a resemblance or likeness with the entrance of the legall Priest into the Sanctuary, and his appearance before God, as God anciently required it.



it. Which resemblance or liknesse is the cause, why Christ is compared with the legall Priest, and carrieth his name, as we shall declare a little afterward. Neither must we thinke, that Christ now inhabiting heaven, doth (to speake properly) intercede or pray for us, for that were repugnant to his supreme dominion and power over all things. Wherefore his Priestly office lyes in this, that having power given him of God, he takes away the punishment of our sinnes, and by all means procures our salvation. And therefore this Priestly office of Christ is really the same with his regall office, as we said before. Hence Christ as a Priest is said to save us perfectly, or rather for ever, cap. 7. 25. he is also said as a Priest to succour us being tempted, cap. 2. ult. and in this chapter, v. 16. Both which actions are regall. Hence it is that other holy Writers make no expresse mention of Christs Priest-hood: but this Author, chap. 3. v. 1. included the regall office of Christ in his Priestly; and chap. 5. v. 5. he interprets that testimony of Scripture to be meant of his Priestly office, which treats of his regall. Christ therefore is called a high Priest, not that this office is really diverse from his regall, but because of diverse resemblances which Christ hath with the legall high Priest, and of diverse properties and circumstances in his regall office; upon which that resemblance is grounded, and which that Metaphoricall appellation of high Priest doth better insinuate into our mindes, then the proper appellation. The resemblance lies chiefly in this, That Christ having first shed his blood, entered into heaven to expiate our sins, or to take away the punishments which by our sinnes we had deserved, and appeared before God: as the legall high Priest, having shed the blood of the sacrifice, was wont to enter the Tabernacle, and there appeare before God, to expiate sinnes, by taking away the guilt and penalty of them. But because the high Priest performed this by bringing the blood of the slain sacrifice into the sight of God, and offering it unto him with certaine rites, and so interceding for sinners with God, from whom the forgiveness of sinnes proceeded. Therefore also it is said of Christ, who was himselfe slaine like a sacrifice, and had shed his owne blood, that entering into the heavenly Tabernacle, he offered himselfe to God, and appearing in his sight intercedeth for us. Not that hee doth properly intercede, but that as wee said he is like to the high Priest offering and interceding; especially because he forgives sinnes, not of his own authority, but by power received from God; whereby he is not unfitly compared with him who obtained forgiveness of sinnes from God by his intercession. From hence in some measure may be gathered those properties and circumstances of Christs regall office, which his appellation of high Priest doth better represent unto our mindes, then his name of King, though this name bee proper to him, and the other Metaphoricall. His Kingly name shewes not that he saves sinners; but his

his Priestly doth. That shewes not that he is a man (for God both is, and is called our King) but this doth; for in the beginning of the fifth Chapter, the Author shewes, That every high Priest is taken from among men, and is ordained for men. That shewes not that he received his authority and power from another; but this doth, chap. 5. 4. That shewes not that he is touched with a sense of our miseries; this doth. That shewes not that he shed his blood to expiate our sinnes, but this doth; for a Priest must offer sacrifices for sinnes, which cannot be offered without shedding of blood; but Christ shed no blood besides his owne. That shewes not, that he shall come forth from heaven; but this doth. Hence therefore it is that the Holy Ghost gives Christ the name of High Priest. *A great high Priest.*] Christ is called a great high Priest, not only to distinguish him from the ordinary and inferiour Priests, but also from the chiefe high Priest under the Law, who compared to Christ is very little; yea but a small and slender shadow of Christ. For he must needs bee a great high Priest indeed, who is inamortall; who expiates all sinnes even the most heinous: who hath power in himselfe, to take away all punishments of sinne, among which eternall death is one; who hath right and power to give eternall life, to succour men in all their afflictions, and to comprise all with the Author in a few words, who is set on the right hand of the throne of the Majesty in the heavens, chap. 8. 1. which thing he intimates also here when he addes in the first place, *That is passed into the heavens.*] Therefore among other respects, he is great, because he hath passed through all the heavens. By heavens are understood all those regions of heaven, which are interposed between God and us; namely: 1. The whole region of the aire, which in the Scripture is called the heaven. 2. The heavens wherein are the Sunne, the Moon, and the rest of the Startes or lights of heaven; above all which Christ is now exalted, Eph. 3. 10. and Heb. 7. 26. 3. After all these, is that heaven which is the habitacle of inamortality, wherein God resides, and whereinto Christ our high Priest hath entered. *Iesus.*] Here he names this great high Priest, and shewes who he is; although in this be tacitly contained, that which afterward he utters expressly, namely, that he is touched with a feeling of our infirmities. For when he called him Jesus, he called him also that man, whose sufferings and death were evident. But because he intended to set first clearly before our eyes his transcendent excellency; therefore that it might better appear how great an high Priest he is, he addes in the second place, *The Son of God.*] He calls him not a Son of God, but prefixeth the specificke article, calling him *the Sonne*, to shew that he is no ordinary Sonne of God in a vulgar sense, but that singular and eminent Sonne of God, even he of whom he spake in the first chap. whom God appointed heire of all things, who is become far more excellent then the Angels. For  
so

so it ought to be, that the singular and only Sonne of God, should obtaine Gods greatest love, should be in highest dignity, and have right and dominion over all his fathers goods. Even him we have for our high Priest. Whence it appears, that Christ can effect all things with his Father, by reason of the great love and authority which he possesseth. Wherefore as the Author addeth, *Let us hold fast our confession.*] Here he inferre his admonition; that seeing we have so great an high Priest of our Confession; therefore let us hold our confession fast; i. let us not only embrace the Christian Religion in our hearts but constantly profess it with our mouths.

13. *For we have not an high Priest.*] He clears an objection. Some man will say, What can this great high Priest helpe me when I suffer misery for the confession of my faith, who the greater he is, and the more remote from me, the lesse is he touched with any care of us? To this he answers by saying, that he is not such a high Priest, *Which cannot be touched with the feeling of our infirmities.*] Our infirmities here signifie our sufferings and troubles both of minde and body, where-with we are afflicted for the profession of our Religion. These are called our infirmities, because our naturall infirmity gives way unto them; or else from the effect, because they make both our minde and body infirm. For our minde doth languish with griefe as with a disease. And the Author useth this word the rather, because the legall high Priest was to have a feeling of the infirmities of Gods people; although those infirmities were humane lapses & errors. Now to have a feeling of our infirmities is to be touched with an affection and sense of them. i. with mercy which is a sense of another mans misery. *That cannot be touched,* doth not simply here signifie the faculty of compassion; for any Angell may have the faculty of compassion: but to have both the power and readinesse and will to compassionate, as wee explicated the same word, chap. 2. at the last verse. And it is as much as if hee had said, we have not an hard hearted high Priest, who is not easily moved with the evils and troubles of another; as commonly such are who themselves never had experience of evils and troubles. *But was in all things tempted like as we are.*] Hee illustrates what kinde of high Priest we have by the contrary, or rather by the cause of a contrary effect. Because he was tempted in all things, therefore he can and will be moved with all our infirmities. By temptations are many times signified afflictions; because a man is tempted by afflictions, for they make a triall of the strength and patience that is in him. See Jam. 1. 2, 3. *In all points.* He was afflicted with all kinds of evils; for hee had the triall of calumnies, reproaches and bonds, of divers anguishes in soule, and tortures of the body, yea of a fearfull and shamefull death. *Like as we are.* There is no difference between his sufferings and ours; for both are all alike; as he said before that he must be made like his brethren in all



all things. *Yet without sinne.*] Christ was altogether innocent, and no way deserved the evils hee suffered. This he said, partly to answer their calumny, who gave it out, that he deserved the punishment of the crosse; partly to admonish other Christians, to follow innocence, and to take heed they suffered not as malefactors; but rather strive to be like Christ, who suffered for no fault of his owne, neither should they refuse to undergoe divers calamities for the name of Christ, though they be innocent; nor make it a marvell, if such measure fall upon them that happened unto Christ their Lord and leader; and should thinke that Christ will much the sooner succour them, when they fall into persecutions, torments and death innocently; for the more innocence they bring with them to their sufferings, the more ready he is to helpe them. It is a vulgar error, to thinke, that in this place, Christ is said to be like us simply in all things sinne onely excepted. For neither the words of the Author, nor the truth of the thing will beare this sense. For Christ was much unlike to all us in many other points besides sinne, as in divine power and wisdom, and the admirable manner of his birth. For because we should not thinke, that hee speaks here, of likeness in nature only, therefore sinne is mentioned, which can no way be referred to nature.

16. *Let us therefore come boldly,*] From the saying before he infers another exhortation, which notwithstanding is subservient to that hee made at the 14. verse, and is to second it. Seeing wee enjoy such a high Priest, that hath himselfe had triall of all sorts of evil, let us implore his helpe boldly. In the originall it is *παρρησια*, with boldnesse, or rather with free liberty of speech, for here he treats of praying, and it signifies not only a confident hope of the minde to obtaine our desires, but an audacity or undauntednes flowing from an inward confidence, whereby we are imboldned to have our access to his throne, to speake and pray unto him. For a liberty of speech then appeares in us, when neither the authority, majesty, or severity of another, nor the feare of offence can deter us from speaking; which doth excellently suit with this place. For seeing there is a great Majesty of that throne, where we must become supplicants; it might easily fall out, that a man being afraid thereof, and also conscious of his owne unworthinesse, might not dare to approach that throne, and supplicate to him that sits upon it. Wherefore the Author endeavours to encourage our mindes and raise us to a freedome of speech, when he shews us, that with so great a Majesty there is joynd clemencie, favour, and mercy, toward distressed Christians. *Vnto the throne of grace.*] He names not him to whose throne we must come, or that sits upon the throne, but because he commands us to come to this throne, therefore in that we have such a high Priest who can have a feeling of our infirmities, and thereupon is ready to pity and helpe us; and we must come for this end that wee




may finde mercy and help; from all these it appears, that it is the throne of our high Priest, as it is said, Psal. 45. 6. Thy throne, O God, is for ever and ever. But he names a throne, that he may represent unto us, his exceeding great Majesty and power; that our freedom of speech there should not lessen our reverence, and that wee should fully conceive him, not onely mercifull to be willing to help us, but also powerfull to be able. And againe, lest the high throne and Majesty of Christ should appale our mindes, he calls it the throne *of grace* ] that we may conceive, though our high Priest, sit in a throne, vested with great Majesty, yet he is full of love and mercy towards us. That so the throne and Majesty of Christ might raise in our mindes due reverence, and his grace and favour towards us, might cherish our confidence and freedom of speech to him. They who say, This is the throne of God himself, oppose not us, seeing Christ sits in the throne of God; unlesse happily they say it therefore, that they may exclude Christ from this throne, against so many cleare testimonies of Scripture, and the force of this passage also, thereby to wrest from us this argument for the invocation of Christ. This we easily grant, that here we may understand God, no lesse then Christ; and it is very likely that this Author did rather call it the throne of grace in generall, then either of God or Christ in particular, that hee might leave us an equall right and liberty to approach either to God in the Name of our high Priest, or immediatly to our high Priest himself. For whether wee goe to God in the name of Christ, or to Christ himselfe, we shall either way finde the Throne of grace: *That we may obtain mercy and find grace* ] The finall cause of our approach to this throne, is here exprest to be two-fold; whereof one is a meane to the other, the former to the latter; The former is to obtain mercy and finde grace; the other is, opportune help in time of need. To obtaine mercy is nothing else, then to get that another have compassion on thee; which is easily got from a mercifull person, such as this our high Priest. To finde grace, is to be gracious with another, and to be favoured with a peculiar affection of love. In this sence, the Angell tells Mary, that she had found grace with God, Luke 1. 30. And it is an easie matter to finde grace and favour with him, who is most gracious and favourable. *To help in time of need.* ] In the originall it is, for opportune help. The last finall cause of our approaching this Throne, and finding grace there, is for opportune help; That Christ may help us in our conflicts of godlinesse and patience, that we sink not under our temptations and afflictions, especially, that at our last gaspe, he may receive our spirits into his hands, preserve them for us, and restore them at his comming, whereof see the following chapter, v. 7.

The

## The Contents of this fourth Chapter are,

1. An Exhortation. *Let us not forsake Gods promise of entering into his rest.*  
Reason 1. *Because this promise is made to us as well as to the Israelites.*  
2. *Because, they who doe beleue, have already a right to enter.*
2. Doctrine. *Gods Rest is his Cessation from workes after the Creation.*  
Reason. 1. *Because Gods rest hath reference to the seventh day, wherein God rested from his workes; as Scripture testifieth.*  
2. *Because God swore the Israelites should not enter into his rest; which could not be the rest in Canaan.*
3. Doctrine. *There yet remaines a Sabbatism, or Rest from labours for the people of God.*  
Reason. 1. *Because some must enter his rest; and they did not, to whom it was first promised.*  
2. *Because God limits another day of entrance, a long time after the former, saying in David, To day if ye will heare his voice.*  
3. *Because Joshua gave not the true heavenly rest, which is Gods rest; and therefore that still remaines to be given.*
4. Exhortation. *We must labour to enter Gods rest, verse 11.*  
Reason. 1. *Because if wee take example of their unbelieve in the wilderness, we shall be made examples of their destruction.*  
2. *Because Gods penall Decree, is very alive and powerfull to take heavy vengeance upon unbelievers, verse 12.*  
3. *Because Christ our high Priest, is passed into that heavenly rest before us, v. 14.*  
4. *Because we have free access by prayer to his Throne, which is a Throne of Grace and Mercy to help us thither. vers. ult.*

## CHAPTER V.

1.  *Or every high Priest is taken from among men,* Here he expresseth some generall requisites of a high Priest, which afterward hee applies to Christ in a reverse order. The first requisite of a high Priest is this, that he is a Man singled out from among other men; and that, for this following reason, because he is ordained for men, i. for the benefit and good of men. This first property of a high Priest, he toucheth only by the way, and by occasion of the following property; and withall seems to reflect upon some former passages wherein he had proved that Christ must be a man and not some angel. And therefore when afterward hee applies the following properties of a high Priest unto Christ, hee makes no mention of this, as having sufficiently discussed it already in the second chapter.

chapter. *Is ordained for men*] The dignity and office of high Priesthood is created and constituted for the commodity and benefit of men. *In things pertaining to God*] Divine and holy things pertaining to God, are the matter or object of his function or office; that he may procure and administer all things belonging to the worship of God, and to make him propitious to them that worship him. *That he may offer both gifts and sacrifices for sins*] These particularly are the things whereby God is worshipped and propitiated. Gifts are free-will offerings, such as the people were accustomed to offer of their owne accord; for the Law did not command the act of these offerings, but when they were freely offered, then the Law prescribed the matter and manner of their offering. Of this sort were those sacrifices which were called Peace-offerings, whereof wee may reade in the three first chapters of Leviticus. These were offered, either to procure the favour of God, and as it were to oblige him with a present, or to testifie their mindfull and thankfull hearts for some benefit received. Yet sometime the word Gifts are taken more largely for all sorts of sacrifices, and then it includes the sin-offerings. For, Christ under the name of gifts, seemes to comprise all things that were laid upon the Altar, and offered unto God, Mat. 23. 18. Sacrifices for sins, were living creatures, which by prescript of the Law were offered to God, to take away the guilt of sinne, whereof we may reade, Levit. 4. and elsewhere. The words [*for sins*] may be so taken, as to be construed onely with the sacrifices immediately fore-mentioned. Yet there is no incongruity, if we referre them also to the remoter word of *gifts*] For although sins might be expiated, and their guilt taken away without such gifts; for otherwise they had not beene truly gifts, but debts: Yet there can be nothing said to the contrary, but that besides the sacrifices ordained of God for the expiation of sins, there might be offered for sins also voluntary gifts and free-will offerings. For, hence we reade, that expiation of sinne was attributed to the Holocaust, which was reckoned among the peace-offerings, Levit. 1. 4. And hereto David had respect, when speaking of the expiation of his sin, he said he would have given Holocausts, or whole burnt offerings, if they had beene any thing available to expiate such sins, Psal. 51. 16. This therefore is the chiefe property of a high Priest, to negotiate the cause of men with God, especially of such men as had sinned, and to provide that God might be propitiated and pacified, not left angry and offended. And this is the second property required in an high Priest.

2. *Who can have compassion on the ignorant*] This is the third requisite. A compassionate man, as some Interpreters note, is he that carrieth himselfe humanely, moderately and gently. Therefore he hath compassion on the ignorant, who beares himselfe gently towards them, not despising, nor disdainning them for their falls; but doth friendly

friendly and courteously raise them, not unmindfull of his owne frailty. The Ignorant are they who sin through ignorance; and ignorance as it is vulgarly distinguished, is either of the Law, or of the fact; and this latter is held to make the fact excusable, and not the former. But indeed there is also an ignorance of Law, that deserves some excuse; namely, when the number of Laws are become so great, that they can neither be comprehended in minde, nor retained in memory; and especially when the Laws are not grounded upon naturall honesty, or the dictates of right reason, but upon the sole will and pleasure of the Legifer. For, in such Laws the minde and memory doth easily faile, especially seeing all mens capacities are not equall. Now both these considerations tooke place in the Laws of Moses; for their number was so great, that it exceeded six hundred; and the ground of them such, that most of them depended not upon naturall honesty and right reason, but upon the sole will and positive pleasure of God. Therefore all sins committed through ignorance of Law, if any way they were excusable, were expiated under the Law by prescript of Law, and without doubt are here by the Author called Ignorances. *And on them that are out of the way*] On the Errant. The word Errant is either the same with the ignorant; or if it differ, the difference is this, that the ignorant are such as mistake in the Law; and the Errant such as mistake in the fact, or the circumstances of it; and the sin thence proceeding is called an Errour. Or rather by Errour is noted not so much the error of the minde, as the error in the action. So that by errors are meant, not onely those trespasses that proceed from some error of the minde; but also those which flow from humane frailty, though there precede no error in the minde, and are committed in matters that in their owne nature are but of light importance. And there is no doubt, but the Author by these two words of Ignorances and Errours, would comprehend all lighter trespasses, not committed out of meere malice of minde, or (as the Scripture termes it) by a high hand; but were done either out of excusable ignorance, or of humane frailty in things of lesse moment; for which onely the benefit of expiation was granted under the Law. This affection and compassion toward them that sin of ignorance or frailty, (and not of malice and contempt) though it be no lesse in Christ our high Priest, then anciently it was in the Legall high Priest; yet in the reddition of this comparison wherein he speakes of Christ, this compassion is concluded to be in Christ; neither is the comparison brought for that purpose, but onely it is to shew the compassion and pittie that Christ beares toward the afflicted and distressed. And this appeares plainly from that which is here subjoynd touching the efficient cause of this compassion; for it followeth, *For that he himselfe is compassed with infirmity*] He shews the cause and fountaine of this compassion, which in the Legall high Priest,



Priest, was his infirmity in sin; but in Christ it was his infirmity in sufferings; *i.* the Legall high Priest was infirme, because himselfe also might fall through ignorances and errours: but Christ was infirme, because he was subject to afflictions and trials no lesse then another man. That infirmity in the Legall high Priest bred in them compassion and gentleness towards the ignorant and errant; this in Christ our high Priest, bred in him a compassion toward the afflicted and distressed. Besides, the Legall high Priest was encompassed with infirmities alwayes; but Christ onely for some time; and there was good cause for both. For the Legall high Priest, because he was yearly to renew his offering for the finnes of the people: but Christ, because by one oblation he expiated for ever all the sins of the faithfull, therefore he was compassed with infirmity but once onely, and that before his owne oblation. For that a man should be prone to pitty, he need not be perpetually in misery; for it is sufficient, that once he made triall of misery: but to the end he may help those that are in misery, and having delivered them from their misery, might actually make them happy for ever, it is necessary that he himselfe be pressed with no further misery, but that he be blessed, to the end he may be able alwayes to help others. And this ability is not a simple faculty to help or have compassion, but a will and readinesse to doe it, as was before explicated, chap. 2. ver. 4.

3. *And by reason hereof,*] The fourth property of a high Priest is taken from his owne infirmity; for by reason thereof, he must offer no lesse for his owne finnes, then for the sins of the people. By reason hereof, *i.* By reason of his infirmity; for the high Priest through his infirmity might fall into ignorances and errours; and therefore it is likely, yea almost necessary, that he did often fall into them. *Hee ought as for the people, so also for himselfe to offer for sins.*] His infirmity in falling into finnes of ignorance and error, was a cause to make him offer for his owne finnes, not onely at particular times, when he stood guilty in his conscience of some particular sin; but yearly also at the solemne time, though then his conscience were touched with no particular sin, yet then he must offer for those sins whereof his conscience never tooke notice. In like manner, the infirmity of Christ, *i.* not onely his passible nature, from whence sufferings flow not necessarily; but his state and condition of suffering, whereinto he was put by Gods decree, was a cause that he also should offer for himselfe, while he was in his afflictions and miseries. And these afflictions in Christ, are in this comparison answerable to the finnes of the ancient high Priest, and therefore by a little abusion of the word, are tacitly comprehended with them under the sole name of finnes. That the Legall high Priest was to offer no lesse for his owne finnes, then for the peoples; yea first for his owne finnes before the peoples, it plainly

ly appeares, Levit. 16. 6, 11, 17. &c. His offering for his owne finnes was a young Bullock, and for the peoples, a Hee-Goate. And therefore it is said afterward, that he was to enter the Sanctuary by the bloud of Goates and Calves, chap. 9. 12. But how Christ offered for himselfe, is explicated in this chap. ver. 7.

4. *And no man taketh this honour unto himselfe*] The fifth property of the high Priest, that no man must arrogate the office to himselfe, and usurpe upon the rights of it of his owne authority. This office here is called an honour, because of the dignity of it; for offices are of diverse kinds: some are meere servile, others profitable onely, a third sort are honourable, that draws dignities and precedency with it. Now the office of the Priesthood is of this last sort, and therefore is called an honour. *But he that is called of God*] He onely hath a right to administer in the honourable office of Priesthood, that is designed and called by God to take it upon him. This he illustrates by the example of Aarons calling. *As was Aaron*] Aaron did not of his owne accord intrude himselfe into the office of high Priesthood, but being thereto enjoyned and commanded by God, he accepted of it by way of obedience to him that enjoyned it. For God first did choole Aaron, and after him his eldest son, and by proper Lawes determined the rights of succession in this office, which were alwayes observed, while the state was administred by the Lawes of God. Hitherto he hath specified severall properties of the high Priest, all which may be reduced to three heads. The first is, that he offer for finnes, and negotiate the cause of men with God; to which this may be referred that he must be a man. 2. That he must be mercifull and propense toward sinners; whereto this belongs, that he himselfe be compassed with infirmity, and thereupon offer for his owne finnes, as well as for the peoples. 3. That he must be called to this office of God himselfe. Now in an order retrograde or reverse, beginning with the last, he demonstrates that all these agree with Christ. Whence it followes, that Christ hath a truly Priestly dignity, which he received from God; and is touched with singular compassion toward the afflicted, and will afford his owne people, not onely opportune helpe, but eternall happinesse.

5. *So also Christ glorified not himselfe to be made an high Priest*] Hee begins now with the last property of the high Priest, and shewes that it agrees with Christ; because Christ did not arrogate to himselfe the honour of this office. This he doth to no other end, then thereby to shew, that the Priesthood of Christ was true and lawfull; and that Christ had not been a true Priest, if he had assumed this office of himselfe, and not been called of God to receive it. If I (saith Christ) glorifie my selfe, my glory is nothing; it is my Father that glorifies mee. By the like reason, willing to assert the truth of his doctrine, hee denies that

that he spake of himselfe, but refers his doctrine to his Father, and professeth that he received it from his Father; thereby intimating that his doctrine had not been true, had hee spoken it of himselfe. That which the Author saith here of Christ is so much the more remarkable because the Priesthood which Christ sustaineth is of that nature, that no man can possibly take it upon him, no man can possibly have but he upon whom God collates it. But some man under the Law might arrogate the legall Priesthood, and some did arrogate it, when their state was corrupt. But this high Priesthood of Christ, to minister eternally in the Sanctuary of heaven, to have absolute power and authority to take away from us all punishments of our sinnes; to succour and helpe us in our miseries; to deliver us from death, and translate us to eternall life (for these are the functions of his high Priesthood) no mortall man can challenge this Priesthood, or usurpe it, or execute the functions of it, unlesse God himselfe qualifie and raise him to such high faculties. Therefore also the Author, speaking of Christ and his high Priesthood, used the word *glorified*, that Christ glorified not himselfe; because the Priesthood of Christ is a most glorious office, containing most glorious functions, all tending to eternall glory. Hence it is manifest, that Christ is not supreme God, for if he were so, from whom else could he receive this glory but from himselfe? But this the Author plainly denyes, shewing that otherwise hee could not bee a true and lawfull high Priest, and therefore he was not the supreme God. And we will passe by this point also, that the supreme God can no way bee a Priest. *But he that said unto him, Thou art my Sonne, to day have I begotten thee.*] The Author saith not barely, that Christ was made a high Priest by God, but presently produceth Gods edicts, wherein he ordained Christ to be a high Priest, from whence it manifestly appears that Christ did not arrogate the Priesthood to himselfe, but was ordained into it by God himselfe. The first of these edicts is taken out of Psalme 2. The other Psal. 110. That these words were spoken of God himselfe, no man can bee ignorant: but in these very words Christ is ordained high Priest; whence it manifestly follows, that hee tooke not this dignity from himselfe, but received it of God. Concerning the former of these testimonies we have spoken sufficiently, chap. 1.5. We shall here note only three things. 1. That the God who ordained Christ to be high Priest, was the Father of Christ. For the Father only hath power to call Christ by the name of his Sonne, as in these words he did. Whence it appears that Christ in this place how great soever he be, yea as he is the Sonne of God, is opposed to God; and it and of him it is denied that he tooke the Priesthood to himselfe. 2. That the Priestly office of Christ is not really distinguished from his Kingly; because these words of the Psalme, *Thou art my Sonne, to day have I begotten thee*; which as we saw in the first chap. treat of Christs

Christs Kingly dignity, in regard whereof he is chiefly the Sonne of God, are by the Author in this place applyed to his Priesthood. Wee may further adde here, That Christ performed not his Priestly office, at least not perfectly, at the time when hee suffered the death of the Crosse; neither was his death a perfect oblation expiatory, for these words of the Psalme are cleerly interpreted by St. Paul of his resurrection and glory, *Act. 13.* and here above, chap. 1. But Christ in his death was most deeply humbled and debased. Whereas in these words of the Psalme he is declared the Sonne of God, and withall became far more excellent then the Angels, as appeares before chap. 1. 4, 5. But in respect of his death, most especially, he was much lesse then the Angels. As Christ suffered death, hee exercised not his Kingly office, but only did that, whereby he might attaine it: but when hee administers his Priestly office, he withall executes the parts of his Kingly function. Wherefore hee did not execute it actually in his death, but was thereby prepared to execute it. 3. In those words of the Psalme, Thou art my Sonne, to day have I begotten thee, there is no intimation of any generation or begetting of Christ from the essence of his Father before all worlds, but of such a generation whereby Christ was ordained a high Priest of God, and therefore of such a one as was done in time, for Christ was not made our high Priest from all eternity, but from a certaine time, namely upon his Resurrection.

6. *As he saith also in another place.*] The other testimony of Scripture shewing the decree of God, taken *Psalm 110.* Hee saith, 1. God saith, *Thou art a Priest for ever,*] In this testimony, there is expresse treating of Christs Priesthood. Whence it appeares, that it was also treated of in the former testimony, seeing both the testimonies are alleadged for the same thing. Some men (that they may elude the true sense of the former testimony, which the Holy Ghost shewes to be in the words, Thou art my Sonne, To day have I begotten thee) say, that those words are not alleadged as a testimony of Gods collating the Priesthood upon Christ, but as a description of him, who conferred this office upon him. There men doe a manifest injury to the truth and to the words of the Author. For how should these following words agree with the former, *as he saith also in another place*: doth hee not by these latter words manifestly declare, that now another place or Psalm is cited by him, wherein the same point is proved, for which the former testimony was produced? *For ever.*] The Priesthood of Christ shall last for ever in the person of Christ, without ever having any successour in his office, for his office shall last as long as there needs any expiation for sinnes, even to the end of the world, and so long he shall continue in that office. *After the order of Melchisedeck.*] The duration or terme of Christs Priesthood shall runne out like the duration of Melchisedecks Priesthood; or as the Author expresseth himselfe after-



ward, chap. 7. 15. after the similitude of Melchisedeck. But of these words we shall speake further, chap. 7. where the Author explicates this likenesse more fully. But here he tacitly meets with a doubt which some man might imagine touching the Priesthood of Christ, in that Christ descended not from the family of Aaron or tribe of Levi; to which tribe the Priesthood was limited by the Law of God. For the type of Melchisedeck doth not only require an eternall Priesthood, but also requires, that no respect of tribe or family should be had therein, as we shall shew hereafter.

7. *Who in the dayes of his flesh,*] From the third property required in a high Priest, and concluded to agree with Christ, he ascends now to the second property, and saith that Christ also was compassed with infirmity, and by reason thereof offered for himselfe. This he shews in this 7. verse, and then at the 8. verse, he inferres, that from this infirmity Christ learned to be mercifull toward the distressed and afflicted. *In the dayes of his flesh.*] By flesh hee understands the infirmity of Christ; for flesh is the subject of infirmity, and in a manner the cause of it. And the dayes of his flesh are the dayes wherein he suffered, for in that time chiefly his infirmity most appeared. For then it most appeared that Christ was flesh. *When he had offered prayers and supplications.*] Now he shews, that Christ offered also for himselfe. Of which his oblation, his infirmity, and afflictions were the cause; the sence whereof how deeply it struck into his soule, and how greatly it exercised him, appears from the things which he offered. For he shews distinctly both what he offered, and to whom; as also the adjunct of his offering, and the issue of it. The matter of his offering was *Prayers*; This is a generall word to signifie all petitions, or rather all kinde of speech unto God. *And supplications*; which are the prayers or petitions of supplicants, whose manner is to fall upon their knees, casting themselves at the feet or touching the knees of them to whom they make their prayer. The originall word is, *ἱκετήριον*, which as some Interpreters note, doth properly signifie an olive-branch, wrapped about with wooll, which supplicants held in their hands. Hence we may easily imagine, in what anguish of soule Christ was, and what pangs of paine he felt, when he was driven to such earnest prayers and devout supplications. But what prayers and supplications the Author means, will appeare from the words following; wherein the person to whom he prayed is described in such manner, that thence wee may easily understand what he prayed; although the adjunct of his prayer doth partly also declare it. *Unto him that was able to save him from death,*] In these words he shews, not only the person to whom Christ offered, but also the cause why he offered him prayers, and what the thing was for which he so earnestly prayed. And this is the cause, why he would describe God after this manner, rather then simply name him; for therefore

fore he so devoutly supplicated to God; because God onely is hee that can save from death; which Christ by his prayers chiefly requested. He indeed requested some other things besides; for in the garden hee petitioned that the cup might passe from him, 1. he there was an humble supplicant prostrate upon his knees, and afterward on his face, praying againe and againe with great ardour of minde; that hee might be delivered from the great anguish and heavinesse which hee felt in his soule. And hanging upon the crosse, he poured forth this lamentation unto God, *My God, my God, why hast thou forsaken me?* ] Wherein hee prayed that God would put an ease and an end to his extreme paines. But the summe and breviat, or at least the head of all those prayers, was this; for his delivery from death: For hee that is delivered from death, in that sence that Christ here desired, hee hath found an end of all paines both of soule and body, and hath obtained supreme happinesse. This delivery Christ prayed for, in commending his Spirit to God, when he was ready to expire. For to commend the spirit to God, or to pray that God would receive it into his hands; what is it else but to pray that he would preserve it, and afterward restore it, and consequently to recal him from death to life, whose spirit it is: That the Authour had respect to these prayers of Christ, it may appeare by their adjunct, which he also mentions in saying, *That his prayers were offered up, With strong crying and teares.* ] The holy History of the Evangelists doe testifie, that Christ hanging upon the Crosse, complained in the words of the Psalme, with a great cry that God had forsaken him, and afterward being ready to expire, he commended his Spirit to God. But the Sacred History mentions not any teares of Christ shed at that time; yet notwithstanding it appeares that it was so, and was knowne to the Authour to bee so. Now this cry and teares doe further shew how deeply the sence of paine was impressed into him, when it forced him to expresse such cryes and teares. Hence it appeares further, that Christ thus exercised with so great a sence of paines himselfe, cannot but be moved at the miseries and paines of his people, cannot but willingly hear the dolefull cryes and complaines, and affoord his opportune succour and help in their afflictions and distresses. From these words of the Authour it appeares, how Christ offered for himselfe, namely, that hee offered not himselfe, but his prayers for himselfe, and then he offered them, not when he became immortall in his heavenly Tabernacle, but in the dayes of his flesh or infirmity. For when he became immortall, he could not then offer for this end, that he might be saved from death, which (as wee have cleared from the words of the Authour) was indeed the end of his offering. Besides, being in heaven he offered himselfe immaculate, and therefore had no need to offer for himselfe there. Wherefore Christ offered one way for himselfe, and another way for us: for for

himselfe hee offered prayers on earth: for us he offered himselfe in heaven, for himselfe when yet he was mortall, or in the dayes of his flesh: for us, when he was made an immortall and eternall Spirit. *And was heard* ] The effect and issue of these prayers offered, was this, that he was delivered and saved, not from death, for hee suffered it and dyed, but out of death from whence he was raised. For whom God heareth praying in that manner, him he delivers and frees, though not from his misery before he suffer it, yet out of it after hee hath suffered. So speakes David as a type of Christ, Psal. 22. 21. Thou hast heard mee from the hornes of the Unicorne. *i.* as learned men have noted, thou hast heard to save me from extreame dangers. So that the word *heard* is taken here Metonymically, to include the effect of his hearing: hee was heard and saved. *In that he feared* ] Hee was saved from, or, out of the thing hee feared, namely, out of death. The originall is *αὐτὸν τὴν θανάτου* which some take for a passionate feare, the object whereof here in Christ was death; and so by a Metonymic feare, is here put for death, the act for the object, or thing to be feared. For of all terrors death is most terrible and fearfull: and this feare was the cause of his prayers and supplications, at least of the cryes and teares wherewith they were offered. And then this example of Christ may teach us, partly with what fervency of soule we must implore the help of God in the times of our distresses; partly what things especially we must pray for; partly wherein that opportune help chiefly consists, (whereof the Author spake in the end of the former chapter) namely, in this, that Christ saveth us out of death, into eternall life. Others take *θανάτου* for a reverentiall or religious feare: for this sence is set in the margin of our last translation: that he was heard *for his pietie*. And then the object of his pietie, reverence or fear, was God to whom he prayed. And so this feare of God, was the proper motive to this offering of Christ, and to all the circumstances of his offering. His offering it selfe proceeded from his pietie or feare of God; for every offering is an act of pietie. His prayers and supplications proceeded from it; for prayer also is an act of pietie; his cryes and teares proceeded from it; for they also are concurrents of pietie and fervent devotion. His exaudition in being heard of God proceeded from it: for Gods hearing of our prayers is the fruit of our pietie and devotion, seeing God heareth not impious and sinfull persons, but such as are pious to reverence and worship him, and doe his will, those hee heareth, John 9. 31. The prayers of Christ were supplications. *i.* (as before is noted) petitions exhibited upon the knees with great worship and reverence given to God. His prayers in the garden were such supplications performed with great worship and reverence, bowing toward God; for first hee fell upon his knees, and afterward hee went more humbly and fell upon his face. And his pray-



ers on the crosse were supplications also (as the Author termeth them) and therefore performed with reverent bowing also; such as was possible for Christ to use in that case being stretched and nailed upon the crosse, where because he could not bow his knees, therefore (as the Sacred story relates it) hee bowed his head, when hee cryed and commended his spirit unto God. Which bowing of his head was not a simple act of a dying man, (as some Interpreters slightly passe it over) but an act of worship and reverence of a pious man, that was making his offering unto God by prayers and supplications, adding cryes and teares, and all religious meanes, for exaudition that God might heare him. Wherefore it carries a very congruous sence to say that Christ was heard for his pietie, & for the feare and reverence he used toward God in his prayers and supplications; for feare is the inward motion of the soule, from which the outward worship and reverend bowings of the body do proceed. And these outward reverences of bowing the head, bowing the body, and bowing the knees, are acts of worship unto God; which have beene used by Gods people in all ages of the world. For bowing the head, See Gen. 24. 26. 48. and Exod. 4. 31. and Exod. 12. 27. and Exod. 34. 8. and 1. Chro. 29. 20, and 2. Chro. 20. 18, and 2. Chro. 29. 30. and Nehem. 8. 6. Hence it appeares also from this example of Christ; that our prayers and supplications unto God, should proceed from inward piety and feare of God; and should be offered unto him with outward worship and reverence, accompanied with cryes and teares in times of extreme distresses, if we mean to have exaudition, that God should graciously heare us.

8. *Who though he were a son* ] Christ by the evils which he suffered, became such a one, as to have compassion on those, who labour to obey God through difficulties and sufferings. *Hee learned obedience* ] He learned what it is to obey God, what a difficult and harsh duty it is, how bitter and displeasing to flesh and blood. For in this place hee takes obedience for that part of obedience, which is seene in difficult and hard cases, such as are these, to be afflicted and suffer death for the justice and truth of God. Yet I conceive the word obedience is here to be understood more literally and derivatively from audience; for a giving of audience. Christ, who upon his prayers and supplications made to God, with cryes and teares to save him from death, had audience of God, and was heard therein, did thereby learne to give audience and hearing to his people, when in their distresses they offer up prayers and supplications with cryes and teares to him; thereby to have compassion on them, and deliver them from their distresses. For *which* which is here fitly renderd obedience, doth carry an elegant symplace of sence, both of audience to heare another what he would have done, and of obedience to doe the thing which he hath heard. And that very act of compassion in Christ in hearing the distressed, though



it be his audience to them; yet it is his obedience to God; who ordained a high Priest for that function. *By the things that he suffered.*] In the originall it is *aut*, of or from the things that he suffered; so it is rendered, Mat. 24. 32. *Learn a parable of the figtree.* Christ by or from his owne evils and sufferings learned what bitterness and trouble there lyes in suffering persecutions for righteousness sake; and therefore cannot but be affected with like sense of trouble, at the troubles and pains of the innocent, that suffer for his sake; and therefore when they pray and cry unto him, hee will be ready in obedience to God to give them audience to heare and helpe them. *Though he were a Son.*] He illustrates the matter *ex adversis*. So great a conjunction of Christ with God, such a fatherly love of God toward him as being his only Sonne, might seeme to be against this way of exercising him upon the stage of afflictions, yet it was not against it. God might have taught his Sonne the lessons of obedience in some other schoole then that of afflictions; yet it pleased God to choose this way, and not spare him from the common condition of his brethren. Hence it is manifest, how greatly God loved mankind, who would handle his owne Son so hardly to this end, that having triall of suffering in his owne person, *miseris succurrere discas*, he might thereby learne to succour those in misery. Hence it appears also, that Gods fatherly love to the faithfull is no way impaired, when he exerciseth their faith and patience to make trials of them in sufferings. For whom he loveth he chasteneth and scourgeth every Son whom he receiveth, chap. 12. 6.

9. *And being made perfect.*] In the last place, he comes to the first property of an high Priest, and applies it also to Christ; namely, that Christ procures the salvation of men, and negotiates with God, to be propitious to them, and forgive them the punishments of their sinnes. Which property in respect of Christ, he expresseth in these words, that he is become the Author of eternall salvation. *Made perfect.* This state of Christ in being made perfect or consummate, is opposed to his state *in the dayes of his flesh*] For then when Christ was infirme, and himselfe wanted anothers help, he could not perfectly and finally help others in all things. But after that he was consummated or perfected, i. after he had attained to immortality, or a nature incorruptible, and was invested with supreme power in heaven and earth, so that nothing further was wanting to him; or after hee was thoroughly consecrated of God, and fully installed into his Priesthood (as some think the word perfected to mean) then *he became the author of eternall salvation.*] For then he was a most perfect cause of salvation. In the dayes of his flesh he was indeed the cause of eternall salvation; for then he was the great Legate or Apostle of God to preach it: but being perfected, he becomes the most perfect cause of it, for now hee is our high Priest and heavenly King, to give that, which before he preached.

ched. He is therefore the most perfect cause of eternall salvation, because he gives it in a most perfect manner, for he wants nothing, neither for faculty or power, nor for desire and will to perfect our eternall salvation. For by his power, he takes from us all punishment of our sins, he gives us everlasting life, he receives our spirits into his hands; he speedily succours us in our afflictions, lest our faith should fail, and we thereby fall into punishments due to our finnes. The Author made choice of generall words to describe the power and efficacy of Christs Priesthood, in the procuring of our salvation, that he might expresse it with terms more proper to it. For Christ is not the cause of salvation, in the very same manner with the legall high Priest, who gave not salvation or pardon to the people himselfe of himselfe as Christ doth, but only procured God to give it, by propitiating him with offerings. And there is a great difference betweene Christ and the legall high Priest in the salvation procured; for hee procured only a temporary and transitory salvation, but Christ gives an eternall salvation. Furthermore this place affords us an example of a rule in Scripture, that some things are said to be simply done, when they are more perfectly done. We have an instance hereof in that passage of John, 2. 11. where the Disciples of Christ, who did already believe in Christ, are notwithstanding said to believe in Christ upon sight of the miracle of water turned into wine, because then they believed in him much more stedfastly and perfectly then they did before, or because then their faith received a great increase. So Christ himselfe (John 15. 8.) saith to his Disciples, that if they did beare much fruit, so they should bee his Disciples; because by this meanes, they should become his Disciples in a more perfect manner. This we therefore notifie, lest to any it should seeme strange, that the Scripture notes divers times wherein Christ became the Sonne of God, namely because he became so in a more perfect manner and higher degree; although from the beginning of his conception he was truly the Son of God; though not so perfectly as afterwards. *Unto all them that obey him.*] Here the persons are specified to whom Christ is the author of salvation; namely to the obedient, and to them universally, to all that obey him. For Christ is an high Priest properly to such, and is ordained of God to expiate their finnes. Whence it appeares, that all who will have their sins expiated by Christ, and obtaine eternall salvation by him, must obey him. Christ indeed is the cause of salvation even to them, who as yet obey him not, in that he first makes them obedient, and consequently saves them: but to such he is but the remote cause, but he is the immediate cause of it to them that actually obey him, for therein his Priestly office is actually exercised. Not unlike to this is that saying of Peter, Act. 5. 31. Him hath God exalted with his right hand to bee a Prince and a Saviour; what else is this, then to be the author or cause of

of salvation: and by what means Christ doth worke and cause salvation, Peter expresseth in the words following, to give repentance to Israel and forgiveness of sinnes. This latter way of saving, as being the perfecter, is contained in this place.

10. *Called of God an high Priest,*] Christ becomes the author or cause of eternall salvation by this meanes, in being ordained an high Priest of God; for when God calls him an high Priest, thereby hee makes him so. *After the order of Melchisedeck,*] Christ is such a high Priest unto us, that withall he is also our heavenly Lord and King, having supreme power to pardon all our sinnes and to free us from the punishment of them. But of this point we shall speake more largely, chap. 7.

11. *Of whom we have many things to say,*] Hee passeth to another point, wherein he reproves the slownesse and dulnesse of them to whom he writes; to this end, that he may excite and prepare them to receive those mysteries which he had in his minde to open concerning the Priesthood of Christ. *Of whom,* i. of Christ our high Priest, either in reference to his Priesthood absolutely, or respectively as it is compared with the Priesthood of Melchisedeck. *We have many things to say,*] We have in our minde plentifull and copious matter, which we would expresse concerning his Priesthood. *And hard to be uttered,*] Not hard to the Author to utter simply, but hard for him to utter so plainly, that they might easily bee apprehended and understood of them to whom he should utter them. And this hardnesse proceeded partly from the greatnesse and sublimenesse of the matters to bee uttered, and partly from the incapacity and dulnesse of them to whom they should be uttered. *Seeing yee are dull of hearing,*] *q. d.* The difficulty of uttering these things, is not so much in regard of the things themselves, or in regard of mee, to whom the things are sufficiently knowne, as in regard of you, by reason of your dulnesse. For if yee were of a ready and quick capacity, it were easie for me to utter all, and for you to conceive them. Dull is he, that doth not easily beare, or attend, or not apprehend and consider things uttered unto him, especially in the holy mysteries of salvation.

12. *For when for the time ye ought to be teachers,*] Their dulnesse of hearing holy mysteries is here declared from the effect of it, namely that they were yet unskillfull and rude in the first principles of Christian Religion, when notwithstanding they had spent so much time in the Schoole of Christ, that they were not only competently to know the Christian Religion themselves, but also ought to teach it unto others; which was a great argument and sign of their slownesse and dulnesse. *Ye have need that one teach you againe, which be the first principles of the oracles of God,*] For a man to be taught, is not strange, neither doth it argue idlenesse or dulnesse, but to be taught over againe and anew, especially



pecially the first principles and elements, this is a signe of a heavy and dull spirit. There is an elegant opposition between him that should teach, and him that needs teaching, especially the elements of any discipline, and the first elements of all. The principles of any discipline, are those verities, which have no reasons, and cannot be proved, but are the reasons or causes to prove other verities; and therefore are learned in the first place, because they are knowne of themselves without the knowledge of other verities: but other verities cannot be known without the knowledge of them. These of some Divines are called fundamentalls, in allusion to the foundations of buildings, because the foundations are first laid, and can lye without the buildings, but the buildings cannot be made without them; for the buildings are supported by the foundations, and not the foundations by the buildings. *The oracles of God.*] All the verities of Christian Religion, whether they be principles that prove, or doctrines that are proved from the principles are the oracles of God; because they are the words of God proceeding from his mouth, and revealed unto men by his holy Spirit. *And are become such as have need of milke, and not of strong meat.*] This is but a circumlocution of their ignorance and childishnesse in Christian verities. Yee are become such, that ye have need of principles which are the most simple verities and easiest to bee understood, as knowne of themselves; and not of abstruce and recondite doctrines, the truths whereof appeare not, but by the meanes and trace of many principles, and foreknowne doctrines, the apprehension whereof doth agitate and labour both the understanding and memory. The principles of Christianity are resembled unto milke, because as milke is a nourishment most easie of digestion and concoction, because it hath a neare affinity with bloud wherewith we are finally nourished, for milke is but elaborate bloud: so the principles of Religion are most easily apprehended and understood; because they have a neare affinity with the Spirit, whereby wee are finally saved, for the principles are spirit and life. And abstruce doctrines are resembled to strong meat; because strong meat is hardly digested, and therefore is not nourishment for all stomackes: so abstruce doctrines are hardly understood, and therefore are not verities for every capacity: And as strong meat not digested breeds crudities and diseases in the body: so abstruce doctrines not understood, breed controversies and distractions in the Church.

13. *For every one that useth milke,*] He had tacitly affirmed before that strong meat must not be given to them that need milke; and therein, that abstruce doctrines must not be proposed to novices and weak mindes. This assertion he proves by this reason, because he that useth milke is unskilfull in the word of righteousness, and he confirms this reason by another prooffe, because he that useth milke is a babe. Seeing



therefore a babe is unskilfull in the word of righteousness, therefore also he that useth milke must needs be unskilfull in the same. *He that useth milke,*] is not meant by him that eateth milke and other meats also; for so doe many persons of full growth; but by him that eateth only milke, and can receive no other nourishment. Unskilfull is hee that hath yet made no triall, nor entrance into the principles of any discipline; for such a one is altogether unskilfull. *The word of righteousness*] is an Hebraisme for the right word; that is for the true and perfect word, that is right and fit for them to know; for true right and perfect are either the same, or equipollent, or adequate; as mutuall consequents one to another, and concurrent properties to the same subject. Hence in Scripture they are often confounded or substituted one for another. So David Psalme 41. calleth God, the God of his righteousness; i. his true right and perfect God, in opposition to the heathenish gods, their idols and images, which were not true and right gods, but false and wrong gods. So our Saviour, Luke 16.11. opposeth the riches of unrighteousnesse to the true, right and perfect riches. He therefore that yet useth milke only, hath not yet attained to the true right and perfect word of God for a solid knowledge of Christ, nor hath ever made triall of tasting and digesting it in his minde, and therefore is not capable of it, but his minde would instantly be oppressed with it. For a man must first make triall of his strength, and the minde by small exercises must be prepared for greater matters; as infants and babes, as long as they sucke milke only, and by little and little use no solid meats, are all that while incapable of them. The words of the Author are a contracted similitude, or a transition from the family to the matter it selfe; for the subject of his assertion shews in part the proposition of the family, and the predicat makes the reddition of it. As among other places, we have the like contracted family, Luke 9.62. For the family explicated must runne thus: As hee that yet hath used only milke, is incapable of solid meat, so hee that is yet in the principles of Christianity is unskilfull of the mysteries and right doctrines of it.

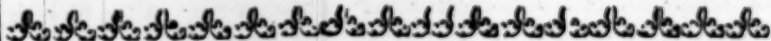
14. *But strong meat belongeth to them that are (perfect) of full age.*] Having said that strong meat must not be given to babes; now on the contrary he shewes to whom it must be given; namely, to them that are adulated or perfect in age. For the perfect or adulated who are of age, are here opposed to infants and babes; and so they are opposed, 1. Cor. 14.20. and Ephes. 4.13.14. *Even those, who by reason of use have their senses exercised,*] Those, is not any note of distinction, to difference some perfect or adulated persons from others: but a note of explication, to shew the cause of his assertion. For the Author shews the cause or reason, why onely strong meat is to be given to the perfect, or them of full age, and to them only. The reason is, because they only have their sensories,

sensories, or organs of their senses exercised, as their eyes, tongue, and palate, whereby they can easily discern and judge of strong meat, which is good and wholesome for them, and contrarily, which is evil and hurtfull. These sensories of their eyes, tongue, and palate, they have exercised through practise and custome, in seeing, touching, and tasting of meates. *To discern both good and evil.*] These words are not to be taken in a Morall sense, but a Physicall. He that is of perfect or full age, and hath been accustomed to make severall trials of severall meats, can easily finde by experience what meats doe agree with his stomach, and what not; for they that are agreeing and nourishing to him, they are good and wholesome for him; they which doe not, are evil and hurtfull. Which difference of meats being first tryed inwardly in his stomach, hee will afterward easily discern by his outward senses, and particularly by his eye, which upon sight of any meats will easily judge of them before hee taste them. To these perfect or full aged persons, they are resembled, who have their mindes exercised and trained, with frequent and daily meditations of things divine, who have tasted divers doctrines, as it were severall meats, and have digested the knowledge of many divine mysteries; who have gotten a custome or habite of minde, whereby they can easily discern and judge, what doctrine is true and what false, which is consequent to Christian religion, and which is repugnant. This discretion they onely have attained, who can comprehend in their minde as it were a body of Christian religion, and stick not onely in the first principles of it.

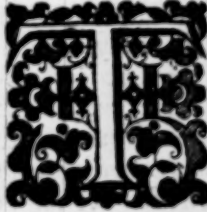
### The Contents of this fifth Chapter are,

1. *Every high Priest is ordained for men. v. 1.*  
Reason 1. *Because hee is a Mediatour for men to God in things pertaining to God. eod.*
  2. *Because he must offer gifts and sacrifices for the sins of men. eod.*
2. *Every high Priest must have compassion on mens ignorances and infirmities. v. 2.*  
Reason 1. *Because he himselfe is subject to ignorances and infirmities. eod.*
  2. *Because he must offer for his owne ignorances and infirmities, as well as for the peoples. v. 3.*
3. *No high Priest must take the high-Priesthood to himselfe. v. 4*  
Reason 1. *Because he must be called of God as was Aaron. eod.*
4. *Christ is truly a high Priest. v. 5.*  
Reason. 1. *Because he tooke not this Priest-hood to himselfe, but was called of God to be a perpetuall high Priest, after the terme of Melchisedec. ver. eod. and 6.*
  2. *Because Christ offered for his owne infirmities in sufferings. v. 7.*
  3. *Because being saved from death, he becomes the Author of eternall salvation to all that obey him.*

5. *The Mysteries concerning Christs high Priest-hood, were hard to be uttered to the Hebrewes. v. 11.*
- Reason. 1. *Because they were dull of hearing. eod.*  
 2. *Because though long taught, they had not yet learned the principles of Christianity.*  
 3. *Because the Mysteries of Christs Priest-hood, was too strong meat for their unexercised mindes.*



## CHAPTER VI.

1.  *Herefore leaving the Principles of the Doctrine of Christ* ] There is a double sence of these words found among Interpreters, and thereupon a double way of their coherence with the former Chapter. For it is plaine that the words are inferd from thence, as the particle *therefore* shewes: Both sences of the words seeme to require, that they be taken in a Rhetoricall communication: but in a contrary manner. For either the Authour speaks personally here of himselfe, and saith, that himselfe in this place, will leave the principles of the Doctrine of Christ, and proceed to explicate more sublime Mysteries comprehended therein: or else hee admonisheth them to whom hee writes, that they leaving those Principles, would proceed to a fuller knowledge in Christianitie. We rather approve of the former sence, as followed by many learned men; yet because the latter is not to be despised, therefore we shall explicate them both. If therefore we receive the first sence, the Author seemes to say; Therefore I will leave to speake further of the principles of Christianity, and draw toward the perfection of it, and propose deeper mysteries in it; for I will not lay againe the foundation of Repentance to be practised, and of Faith to relye on God; neither will I deliver the doctrine of Baptismes, of Imposition of hands, of the Resurrection of the dead, and of eternall life: Upon which verities, as upon principles and foundations, the doctrines of Repentance and faith in God is raised and built up. These principles I will not handle againe, for it is enough that they have beene propounded once; although I refuse not to handle them againe, if God permit. Which I therefore speake, because it is impossible for those who were once enlightened, &c. to renew them againe unto repentance. If we follow this sence, all points will agree well enough: yet in the coherence one-ly there will seeme some difficulty. For some man may object; Seeing the Author said in the former chapter, that those Hebrewes had need

to be taught againe the very principles of Religion, to be nourished with milke, and not with meate; How can he from this inferre, that therefore he will leave the principles, and the milke, to propose strong meate and deeper mysteries, seeing rather he should inferre the quite contrary? This difficulty may easily be salved, if we say that the coherence of these words must be referred to the eleventh verse of the former chapter, where the Author said, He had many things to say and hard to be uttered of Christ his high Priesthood; That in reference to these words, he might inferre, Therefore leaving the principles, let us go on to perfection. So that all the intermediate verses between the eleventh of the former chapter, and the beginning of this, which were added occasionally, to excite the Hebrewes to a diligent attention, must be read as it were in a parenthesis. If then we follow this sence, we must say, that the Author in the first part of this chapter doth asseverate, that he will proceed in explicating the mysteries of Christs Priesthood, notwithstanding the Hebrewes by reason of their slownesse and dulnesse, were not very capable of them; and that he would not now spend any labour in delivering the principles of Christian Religion. Thus of the former sence, now for the latter. The Author had reprov'd the Hebrewes, for being so slow and dull in their study of Christianity, that when for the length of their time spent therein, they should become teachers of others, themselves had need to be taught againe the first principles of it; and like babes, must yet be nourished with milke, and not with strong meate; Therefore he admonisheth them, that casting off this drowynesse of spirit, they would leave at last those principles, and launch themselves into a deeper knowledge of those divine mysteries. Therefore, that which before he had objected unto them, that they had need to be taught againe the principles of Christianity, must not be so understood as if they had now wholly forgotten or lost them; for this, to speake generally of them all, could hardly be; but because by their negligence, they did not well remember them, but had need to have them renewed, and re-inforced upon them. For, it plainly appeares from passages which are read of them, both in this chapter, and other parts of this Epistle, that they began to doubt of the Christian faith and truth. Now they that are such, have need that Christian principles should be anew inculcated and confirmed unto them. Neither is it his meaning, that they should altogether leave and neglect the principles, and so goe on to perfection, for this neither could nor must be done; but they should not stick and dwell wholly upon the principles, without proceeding any further; for they that proceed further, doe passe by the places whereat they are already arrived. So a man may say to a boy, leave your Accidence and your Grammer, and passe on to other Authors. *The principles of the doctrine of Christ* They are the fundamentall verities



rities, which being first learned, do help us to proceed in Christian Religion. *Let us go on unto perfection*] The principles rightly understood and applyed, will by degrees carry us on from one verity to another, till we come at the deepest mysteries of Christianity, and into a full body; where being once arrived, we are at perfection, even at a fulnesse and ripenesse in the knowledge of Christ. *Not laying againe the foundation*] The foundation is the first principles of Christianity, which are as it were a foundation of that edifice of doctrines, wherein the perfect knowledge of God and Christ consisteth. Now to *lay* this foundation, is either to teach these principles, if we follow the former sense, or to learne them, if we follow the latter. And to *lay* this foundation *again*] is to initiate these principles anew from the beginning, and for a man to become the Disciple of Christ a second time, after once he had deserted the verities of them; whereof (supposing the latter sense) he would have the Hebrewes to beware; for they were neere approaching to this mischief, and lest they should fall into it, the Author excites them very seriously. For they had not as yet altogether deserted the Christian faith, as appears partly from this whole Epistle, and partly from a passage at the ninth verse of this chapter, where he saith, that he is perswaded better things of them, then of those (he meanes) who after the knowledge of the truth, have relapsed and revolted from it; and lastly, in that he continues to exhort them to constancy in Christianity. *Of repentance from dead workes*] He being to explicate this foundation of Christianity, and layes severall parts of it, whereof the first is repentance. But because in this place (as we have said) he treates of laying the foundation not in regard of Christian life, but of Christian doctrine; as it appears by the words following, of resurrection of the dead, and eternall life, which may be repeated againe in respect of the doctrine or learning of them: Therefore here to lay the foundation of repentance, is either to teach or learne the doctrine of repentance; and in like manner the doctrine of faith in God, of the resurrection of the dead, and of eternall judgement. All which doctrines are the principles of Christian discipline, and as it were the foundation of all other Christian verities. Dead workes, are deadly workes, such as bring and continue death upon the agent. And repentance from these deadly workes which is a principle of Christianity, includes not onely a sorrow of minde, that thou hast committed deadly workes, but also and much rather, the effect of that sorrow, which is a course of minde and life far diverse from the former. For repentance is sometimes distinguished from that sorrow as the effect from the cause. See 2 Cor. 7. 9, 10. *And of faith towards God.*] What that is, the Author shews afterward chap. 11.

2. *Of the doctrine of baptismes, and the laying on of hands,*] These words

words may be taken two wayes, either as they signifie some part of the foundation, distinct from the parts, both preceding and following, namely from the doctrine of repentance and faith, of the resurrection and eternall judgement; or else as added by way of apposition for amplification sake, *q. d.* which doctrines of repentance and faith, belong to those that are baptized, and that receive Imposition of hands. If we follow the former sense, and take them for parts of the foundation, to signifie the doctrine of Baptismes, and of Imposition of hands; then first it may be demanded, what that doctrine is? The Answer is, that doctrine consisteth chiefly in shewing, what baptismes and imposition of hands signifie, and to what ends they are used. And these doctrines are therefore accounted among the principles of Christianity, because they were used from the beginning of the Church to initiate men into Christ, and therefore it was needfull that the Disciples of Christ, should at first be instructed in them, and be taught their end and scope. Secondly, it may be demanded, why he mentions baptismes in the plural number, as if he intended many, (although the Syriake translation render it *baptisme* in the singular number) seeing Christians received but one baptism of water for repentance. *Resp.* This was therefore done, either because he spake in respect of them that were baptized, who because they were many, made also many baptismes; or else because he respected both the baptism of John, who was the forerunner of Christ, and the baptism of the Apostles the followers of Christ, especially that wherewith the Apostles baptized after the Resurrection and Ascension of Christ. For the Baptisme of John was the baptism of Repentance for the remission of sinnes, which was used as a signe and a pledge of future repentance for the forgiveness of sinnes; because by washing it resembled repentance and remission of sinnes. For both these are a washing from the filth of sin; repentance is a washing from the acts of it, and remission from the guilt and paine of it. Repentance was signified as the baptism of those that were baptized of their owne accord was an action. Remission was signified, as the action of John himselfe, who in a manner represented the person of God, as his legat or messenger, and in the name of God did promise men the remission and purgation of their sinnes, and declared this by the signe of washing. But the Baptisme of Christ, doth not only represent repentance and remission of sinnes, or is not only received as a signe of future repentance and remission; but over and above it is a signe of putting on Christ; and with him, of dying to sinne and rising to newnesse of life, that at last with him also wee may attaine everlasting life; for baptism doth elegantly shadow out our death and buriall with Christ by our immersion into the water, and our resurrection with him by our emersion out of the water. This Paul hath taught us, in some passages of his Epistles. See Rom. 6. 3, 4. and Col. 2. 12. *And of laying on of hands,]*

*hands,]* Some by this understand, that Imposition of hands, which was in use anciently in the Christian Church, whereby the Elders laid their hands upon such as were admitted to the communion and society of the faithfull; which use as it seems was derived or drawne from the Apostles, who were wont to lay their hands upon such as were to receive the Holy Ghost. But if we follow the former sense of these words as we have already explicated them, it is better to take them for that Imposition of hands which the Apostles used for this end, that the Disciples of Christ might receive the Holy Ghost. See Acts 8.17, 18, 19. and 2 Tim. 1.6. Yet the sense will be no lesse elegant, if wee take the words the latter way, to signifie the doctrine which belonged to those that are baptised, and have hands laid on them. As if the Author had said, Let us not returne to learne the doctrine of repentance and faith in God, which useth to be proposed to them that are baptised and have hands laid on them. For wee were long since baptised and had hands laid on us. Let us leave these matters to novices, and to such as come newly to the discipline of Christ. This sense hath pleased some learned men; and if we admit it, we must read the words as it were in a Parenthesis. And of resurrection of the dead,] The two remaining points are fundamentall: And by the resurrection of the dead in this place and many others, hee seems to comprehend immortall life, as the reward which the godly attaine after death. And of eternall judgements,] Which is the punishment ordained for the ungodly. For seeing in this place the word judgement may signifie two things, either the sentence or decree in generall touching men; or damnation and punishment in particular: the latter of these is more consonant to reason, because of the word eternall attributed to judgement. For this is more proper and usually called eternall punishment, then the passing of the sentence, which in it selfe is not eternall, though in the effect of it, it be eternall. If therefore eternall judgement signifie eternall punishment, then the resurrection of the dead in this place must signifie an eternall reward, i. a blessed and immortall life; which also a Popish Interpreter upon this place hath observed, by saying: Among other things, these two were principally delivered to the catechised, the doctrine of the resurrection of the dead, and of eternall judgement, that by hope of the resurrection they might willingly expose themselves unto all dangers for Christ, and for feare of the judgement never returne to their former sins.

3. *And this will we do, if God permit,]* 1. If God permit, wee will lay the foundation againe. As if he had said, Although by all meanes we should take heed, that the matter fall not to this passe, as to cast a necessity upon us to lay the foundation againe; Yet we will doe so, if God shall please to permit us; whereby he tacitly intimates, that God would not alwayes suffer this to be done: yet the Authors words are



so carried, that as he did not altogether hope it, so neither did he wholly despaire it. For, in the words following, he seemes to respect both these cases; the former of them in the next words, ver. 4. and the latter at the ninth verse, where he is perswaded better things of them, and things that accompany salvation; of which his perswasion or hope, he alledgeth a reason drawne from the righteousnesse and goodnesse of God.

4. *For it is impossible for those who were once enlightened*] In these words the Author brings a reason, partly of what he lately intimated, touching Gods permission, and partly of what he had openly said, of not laying againe the foundation; namely, because it is impossible that effect should follow, which hereby may be intended. Besides, as we noted before, it appeares, that the Author speaks here properly of Apostates, who condemne Christian Religion as false, and thereupon desert it. Of these he saith, *It is impossible for them to be renewed unto repentance*] Which impossibility partly depends upon the naturall difficulty, that such should be againe converted unto Christ, who have once forsaken him; for, it is an easier labour to retaine the Christian Religion being once attained, then to recover it being once lost; but if those men have not performed the easier worke in retaining it, much lesse will they performe the harder in recovering it. And if Christianity could not so work upon them, as not to reject it, how shall it gaine upon them to re-embrace it, and receive it for true, when it stands rejected? And the impossibility partly depends upon Gods will and decree; who, when men become so ungracious, as to staine their soules with such an incredible wickednesse, is wont to judge them unworthy of his grace, and thereupon to reprobate and curse them, (which word the Author useth afterward at the eighth verse, by a simily drawne from a barren soile.) Whence it comes to passe, that (as the Scripture speaks) God hardens them, and holds them captives to his judgements. Which notwithstanding must not be so understood, as if God would never release this just rigour and severity, but onely that he useth not to release it. For the Civilians say, *That which depends upon the pleasure of the Prince, is deemed impossible*] i. That which by the common course of Law cannot be done, unlesse the Prince grant it by vertue of his prerogative, is not thought possible and feafable, especially if the thing be such as the Prince useth not to grant. Renovation therefore is impossible, unlesse God as it were make use of his prerogative to extend his singular grace and favour toward such a man, not onely not to harden him, and oppose himselfe against his conversion, but also to further him by his speciall assistance, and supply him with most effectuall remedies for his reclaiming. For, otherwise the saying of Jeremy must stand good, *Can the Ethiopian change his skin, or the Leopard his spots, then may yee also do good, that are accu-*



*seemed to do evil.* The man accustomed to evil cannot ordinarily recover from his evil custome; but if he do, the case is extraordinary, by an extraordinary influence of Gods grace upon him. *Who were once enlightened.*] He begins to describe those men, that have beene converted unto Christ; In which description he declares what graces such men have received from God. Whence it is no mervaille, if upon their neglect and contempt of so great graces, God do afterward reprobate and reject them. Men converted are enlightened with the light of the Gospel, wherewith (as the Apostle speaks) Christ hath brought life and immortality to light, 2 Tim. 1. 10. whereby he hath expelled all errors, all darknesse and blindnesse of minde. *And have tasted of the heavenly gift.*] The article *the* added to gift, doth designe and specifie some extraordinary and notable gift. Yet he meanes not the gift of the holy Ghost, because he mentions that particularly by it selfe presently after. And therefore he rather meanes, that which ariseth and followeth in the minde after it is enlightened with the Gospel; such as is the tranquility and peace of minde, which growes from the knowledge of a plenary pardon of all our sins; and the pleasing joy which issues from the hope of eternall life. For these are truly heavenly gifts, which men converted unto Christ have tasted, by feeling the pleasantnesse and sweetnesse of them in their soules. *And were made partakers of the holy Ghost.*] Men converted unto Christ, are made partakers of that divine power and efficacy, whereby their minds are yet more cleerely and certainly enlightened; whereby those heavenly gifts are enlarged and increased unto them for the greater beauty, ornament, and comfort of their soules; whereby they are sealed unto the day of redemption, whereby they receive an earnest, a pledge, and an assurance of their heavenly inheritance; and whereby they perceive the certaine truth of their Christian faith, which procures such great benefits from God unto them.

5. *And have tasted the good word of God.*] The good word of God, although it may signifie the whole doctrine of the Gospel, which is very faire and good, every way consonant to reason and honesty: yet by use of Scripture, it seemes to signifie particularly that part of Gods word, which containes Gods promises; because when God makes us a promise, he therein gives us his word; And as Gods other revealed verities are his true word, so his promises are his good word; because they alwayes entitle us to some good which is conveyed in his promise. So Gods promise to the Jews for the release of their Captivity, is called his good word; and his performance of that promise is called the performance of his good word; because both the promise, and especially the performance of it brought a great good to the people of God. Thus saith the Lord, that after seventy yeares be accomplished at Babylon, I will visit you, and performe my *good word* toward you in

in causing you to returne to this place, Jer. 29. 10. This promise or good word was given unto them before, as ye may reade, Jer. 25. 12. And so Gods promise of Christ, in raising a Branch of righteousness unto David, was his good word; and the performance of it is called a performance of that good thing which he promised, See Jer. 33. 14, 15. *And the powers of the world to come.*] These powers seeme to be those eminent qualities of that world and life to come; such as are everlasting pleasure, glory, beauty, dignity, strength, and force; a totall freedome from all evill, and a totall fulnesse of all good: Of these powers or qualities, men converted unto Christ have tasted; because they are not onely enlightned with the knowledge of them, and delighted with the hope of them, but also affected with an unspeakable sense of them.

6. *If they fall away*] Wee have noted before, that the Authour treats not here of a simple falling into sin: but of a falling away which is Apostacy, whereof he before also made mention, chap. 3. 13. This may be proved from 2. grounds. 1. Because God doth not use to reprobate men converted unto Christ, and put in that state which the Authour formerly described, if after their conversion adhering still to the Christian religion, if they fall simply into whatsoever sin. For the Apostle saith, If any man sinne (any man that hath given himselfe to Christ) we have an advocate with the Father, Jesus Christ the righteous. 1 John 2. 1. From these words it is plaine, that men converted unto Christ, shall obtaine pardon of God, even of those sinnes which they have committed after their conversion, in case they forsake them, and wholly cast off the yoke of sinne, and follow Christian vertues. For if they were not pardoned for such lapses, then Christ were not their advocate. 2. The Author speaks here of such as crucifie the Son of God againe, and put him to an open shame, as appears in this verse. But this can agree to none but Apostates, as we shall see in the explication of those words. Yet there are some sinnes, which by way of analogie may be reduced to Apostacie; as those that are committed presumptuously with a high hand, after knowledge of the truth, *i.* casting away all feare and reverence of God. For hee that yet retaines and embraceth the doctrine of Christ in his minde, cannot let himselfe so loose unto sinne; Or if a man after the knowledge of the truth, and reception of the Christian faith, have no serious thoughts of repentance and amendment of life, but indulge himselfe to sinne as freely and as loosely as he did before; Or having cast off the yoke of sin, doe againe deliver up himselfe to the servitude and bondage of sinne; The miserable and dolefull condition of such men is described by Peter, 2 Pet. 2. For such men seem little to regard the holinesse of Christian Religion, which they had embraced; and therefore come not much short of them, who altogether reject it. But he that in hope

of retaining the reward promised by Christ, doth alwayes carry a minde to forsake sinne, and seriously endeavours it, though for some time he cast not away the custome of some vice, or make himselfe guilty of some heynous sinne through infirmity, is not therefore so wholly reprobated and accursed, that it should prove impossible for him to be recovered from such sinnes, and after recovery to be justified and saved. *To renew them againe unto repentance,*] To renew is a verb of active signification, and notes the act of another upon one so fallen away. From whence it appeares, in his former words verse 1. where he said, *not laying againe the foundation, &c.* and at the 3. verse, *and this will we doe,* doth really speake either of himselfe alone, or at least as including himselfe as the renewer of such. For in these words hee shewes the cause of those, *q.d.* Take heed, that we be not forced to renew you againe to repentance; because it is impossible to renew againe to repentance those that have once beene Christians, and have ceased to be so. *Unto repentance,*] So as they performe the acts of repentance, by changing their minde into a better frame, and by condemning their former resolution to resume that Religion again, which once they have wickedly rejected, and then to compose their life according to the rules of it. *Seeing they crucifie to themselves the Sonne of God afresh,*] In these words hee shewes the matter wherein this falling away consists, or rather the foul wickednesse cleaving to it, and therefore what good cause there is, why God will not have such persons renewed to repentance. To crucifie the Son of God is a damnable wickednesse, how much more is it so, to crucifie him afresh, after he is now become glorious, immortall, and Lord of all things? *To themselves,*] They doe not crucifie him afresh really and properly, for that cannot be, but to themselves. In respect of themselves they doe it; for their falling away from the Christian Religion, is all one as if they crucified Christ; for by their falling away, they judge and condemne him againe to have been a seducer, a teacher of false doctrines, and so to have been deservedly crucified. *And put him to an open shame,*] They cast a publike ignominy and reproach upon him, as is done to those who undergo a publike and infamous punishment. This very wickednesse the Author expresseth in other words, signifying the same thing, chap. 10. 29. where he saith, *They tread under foot the Sonne, and account the blood of the Covenant an unholy thing.*

7. *For the earth,*] He illustrates and withall confirms his former assertion by an argument partly of similitude and partly of contrariety. For while he shews what is done to good men that are fruitfull of good workes, he shews withall what befalls men forgetfull of Gods benefits conferred upon them, and ungratefull to him. This simily hee proposeth in a concise and contracted forme of speech, confounding and mingling the members of it; as is frequently done both in Sacred and

and prophane Writers. For hereupon he seems to say of the earth, that because it is fruitfull, therefore it receives blessing from God; which cannot be said properly but only by way of comparison. For God doth not blesse the earth with fruits as a reward of her fruitfulness; for the blessing of God upon the earth is the enriching her with fruits; as appears by the words of Isaac to Jacob, Gen. 27. 27. *See the smell of my sonne, is as the smell of a field, which the Lord hath blessed.* But because a fruitfull soile is tilled the more diligently; hence it is that it more plentifully abounds in fruits. And, as we have noted, the Author spake in this manner, because in the reddition this simily it is properly true. For when a man becomes like a fruitfull soile and abounds in the fruits of good workes, then he receives a blessing from God, in reward of his godlinesse. *Which drinketh in the raine that often commeth upon it,]* The raine that often moisteneth the earth, is like the gifts of God showered downe upon men, whereof he treated, ver. 4. 5. which are therefore fitly resembled to the raine often falling on the earth, because they are manifold and plenteous, sufficient to moisten the soul of man, and make it spiritually fertill to produce divers fruits of good workes. The raine may also resemble the frequent and daily preaching of Gods word, which when it is preached, is like a showre streaming downe from heaven to water and fructifie the soule of man. But the former resemblance is more full and more fit to the point. *And bringeth forth hearbs meet for them for whom it is dressed.]* The various fruits of vertue, and workes acceptable to God, done according to his Laws, doe resemble those hearbs which the earth brings forth, meet for them that dresse it; or rather meet for them, at whose charge and for whose sake it is dressed, namely for the Lord of the soile, to whom the fruits and revenues of it doe belong and accrue; who in the reddition of the simily, is God. Hence the Apostle saith, *We are Gods labourers, ye are Gods tillage, yee are Gods building,* 1 Cor. 3. 9. *Is dressed,]* The earth, besides the falling of raine upon it, must have a diligent tilling or dressing. For the raine alone is not sufficient to make the earth fruitfull in hearbs meet for the Owner of it, unlesse it be also dressed by plowing or digging, weeding and dunging. Hence the vine-dresser pleaded for the barren fig-tree, *Lord let it alone this yeere also, till I shall dig about it and dung it,* Luke 13. 8. So also God doth not onely water our soules with his gifts, as with frequent and seasonable showres, but also affords us a diligent and various dressing, by the labour of his Ministers, to instruct, exhort, reprove and comfort us. *Receiveth blessing from God]* Why the Authour speaks thus of the earth, and what that blessing is in reference to the earth, we have shewed already in the enterance of this verse. But in reference to men fruitfull in good workes, this blessing of God signifies, both a multiplying of his spirituall gifts in this life (for to him that hath shall bee given, saith



saith Christ, and every branch that beareth fruit, God prunes it, that it may bring forth more fruit, John 15. 2.) and also chiefly the gift of eternall happinesse in the life to come. For then God blesteth a man when he makes things to goe well with him; but better things can never go with us, then when he makes us eternally blessed and happy.

8 *But that which beareth thornes and briars.* ] That earth which is watered with frequent rain, and diligently dressed, doth notwithstanding beare thornes and briars. Whence it appeares, that here the Author hath reference to men, who have received the knowledge of divine truth, as the assertion it selfe requires: for prooffe whereof, he alledgeth these words; and to such men who for no small time have been endowed with divers gifts, and diligently dressed of God. These thornes and briars are all sorts of evill workes, which have no use, but for evil; for hence the Apostle calls them unfruitfull workes, Ephes. 5. 11. Among which, Apostasie or defection from Christ, leads the first ranke. And from this simily it is manifest, that the judgement or punishment which expects apostates, doth also wait for them, who have affinity with apostates (whom we mentioned before) who after knowledge of the truth, and after so many gifts and benefits bestowed by God upon them, are yet indulgent to their sinnes, and without all endeavour of a better life conformable to Gods lawes. *Is rejected,* ] In the originall, is reprobated: For no man is willing to labour in vain, and to weary himselfe with fruitlesse workes. When a piece of land hath been dressed and dunged with all labour and care, and yet in stead of fruits, bringeth forth nothing but thorns and briars, and other weeds, that yeeld no profit to the husbandman; the manner is for men to meddle no more with such a piece of land, but to reject and leave it. That which the husbandman doth to an evil ground, the same doth God to men that resemble evil ground; for God will bestow no more labour and care upon them, but will reprobate, reject and leave them. *And is nigh unto cursing.* ] The husbandman can hardly forbear from cursing such an evil piece of ground, for it cannot be farre from a curse. So such men as are like evil ground, are not far from the curse of God, but are like the barren fig-tree which Christ cursed, when he found no fruit upon it; *Let no fruit grow on thee henceforward for ever,* Matth. 21. 19. If this curse fall upon fruitlesse men, then there remains no hope of repentance and amendment. But the Author would rather say, that such ground is *nigh unto cursing*, then already cursed. For though fruitlesse men deserve Gods present curse, yet God doth not presently lay his curse upon them, but for a long time delays their punishment, and expects fruits of repentance; as in the parable of the barren fig-tree, the Lord of it stayed three yeares without any fruit of it, and yet forbore it a fourth yeare at the request of his vine-dresser, Luke 13. *Whose end is to be burned.* ] When a piece of ground failes of his croppes, and brings

brings forth thornes and briars, or light straw without come, the manner of husbandmen is to kindle fires upon it and burne it. So men barren of good workes, shall at length have a fire kindled vpon them, and be burnt with everlasting torments. Of which fire the Author speakes afterward, chap. 10. 27. Now that barren land by burning is not impaired, but amended; this in this similitude is not regarded: For it is sufficient to the Authors intent, that both are burned; and land is burned for the barrennesse of it, as it were to punish the fruitlesnesse. But herein is the difference; that the burning bettereth the barren land, but it finally destroyes fruitlesse men, and makes them most miserable. For in every similitude, as we say, there is also some dissimilitude.

9. *But beloved*] In these words he seemes to meet with a tacite objection, and withall returns to what he had before intimated, that if need were, they should not altogether despaire of his laying a foundation againe. The Hebrewes might thinke, or gather from his words of falling away, &c. that he had no hope at all of their salvation. Therefore he shewes, that he doth not account them for reprobates and accursed persons; who are for no other purpose then to be punished with eternall fire; neither doth he beleve them in so miserable and deplorable estate, but that he hath a better opinion of them; and therefore wrote not the former words, as if he esteemed them such: but onely to cast some feare into their minds, and diligently to warne them of taking heed, that they became not such. *Beloved*] This place was very seasonable for that terme, lest they should imagine themselves in his hatred; but thereby might perceive that he carried a Christian love toward them, and love makes us alwayes imagine the best of them we love; and when we let fall a sharp word, it is not done with intent to hurt, but to reforme them. *We are perswaded better things of you*] Better things then to thinke you reprobates and rejected of God, so that God should for the present curse them, and for the future ordaine them to be burnt with fire unquenchable. *And things that accompany salvation*] Here he opposeth salvation to malediction or cursing, q.d. I am perswaded that ye are yet in that state, that ye may be saved, if ye have a will to it. *Though we thus speake*] q.d. My former speech of those which fall away, and are like barren and fruitlesse ground, in a miserable and unhappy state, doth nothing let, but that I am perswaded you are in a better estate, which is not therefore, as if that which he had affirmed were lesse certaine and true. So that in these words he would tacitly mollifie, what he seemed before to have said a little too severely. But that either those Hebrewes were not fully fallen into the state of such as fall away, because they yet ministred to the Saints, were endued with excellent vertues, and had not yet cast off the Christian Religion, but did cleave unto it. Or else that God (as appeares by his following reason) had great cause to release

release unto them that severity; and therefore, seeing he is not unrighteous, but full of all equity and kindnesse, it might well be hoped that he would release it. For although these Hebrewes had not yet plainly revolted from Christ; yet they were fallen into such negligence, that in a manner they had need to be taught againe the first principles of the Christian Religion. Whence it appeares, what cold and dull Disciples of Christ they were; for which offence, if God would deale severely with them, they were worthy to be reprobated, and finally rejected. But because it is Gods manner to deale mercifully and kindly with men, and to moderate his penall Laws with equity and mercy; therefore the Author hoped better things of them.

10. *For God is not unrighteous*] Here he shews the reason why he is perswaded better things of them, then that God should reprobate and reject them. And the reason is, because God will not forget their worke and labour of love. And this he confirms by this, because God is not unjust; whence it would follow, that God should be unjust, if he should forget them. Some man may here demand how this can stand with what God hath testified of himselfe, *Ezeck. 33. 13. If the righteous commit iniquity, all his righteousness shall not be remembered: but for his iniquity that he hath committed he shall dye for it.* We answer, that God in a diverse respect is said to forget a mans former vertues, and in a diverse not to forget them. He forgets them, in respect that he justifies or frees from punishment no man by reason of his former vertues if he recede from them; in which case Ezekiels words are to be understood. And God doth not forget them, in regard he spares a man the longer for his former vertues, and doth not instantly reprobate or reject him, but expects and assisteth him for repentance; especially if he be adorned with some eminent vertues, such as charity and bouny toward the godly, as these Hebrewes were, by the acknowledgement of the Author. But should God be unrighteous or unjust, if he had no consideration of this? Wee answer. Righteousnesse, as also unrighteousnesse may be taken two wayes. For righteousness may bee taken, either for that equity which consisteth in giving every man his proper right; and contrarily unrighteousnesse may signifie that iniquity which infringeth another mans right. Or righteousness may denote such an equity, as inclines rather to beneficence and kindnesse, and consisteth in giving those things, whereto a man hath properly no right; yet there may be some causes which may sway him so to grant something, that if he grant it not, wee may well say he deals unequally and hardly. In this latter way God may seem to be said unrighteous, if he should be so unmindfull of vertues both past and present, if he should presently reject men, though otherwise worthy of reprobation, if God should deale with them according to his Law; and no way expect their repentance, but wholly exclude them

them from all addresse to his clemency & mercy, especially if it appear not, that there are some prevalent causes which reſtraine God from ſhewing mercy; as in caſe he be to ſhew herein ſome example of his judgment. For God muſt not preſently be ſaid unrighteous, if he deal ſomewhat ſeverely with one or two; but then, when he uſually doth it, or doth it with whole Churches. Wherefore the Author brings not here any demonſtrative or convictive reaſon, or ſuch as that God might not lawfully do otherwiſe without the aſperſion of unrighteouſnes or iniquity properly ſo term'd; but only a reaſon very probable, drawn for the moſt part from the clemencie and mercy of God, which is voluntary in him. *To forget your work and labor of love*] To ſpeak properly forgetfulnes is not incident unto God; but figuratively he is then ſaid to forget, when he hath no regard of a thing, or doth that which men forgetfull doe. *Their work* as it ſeems, was the conſlict they had in ſuffering afflictions, from their firſt entrance into the faith of Chriſt, as the Author ſpeaks of them afterward, chap. 10. 32. Unto which work or conſlict he ſubjoyns the labour of love; for in the place laſt cited, after that conſlict which they endured, the Author mentions their offices of charity, which they exerciſed toward the Saints. And it is not likely that in this place, where eſpecially their good works were to be mentioned, the Author would paſſe over their nobleſt act, wch conſiſted in ſuffering for Chriſts cauſe. For Paul hath joyned theſe two together, the work of faith and labor of love, 1 Th. 1. 3. where by the work of faith, he ſeems to underſtand their many ſufferings for the truths ſake. For ſuch a work grows immediatly from faith; as labour and bounty toward the Saints ſprings only from love, and is therefore called the labor of love. And that patience which proceeds from hope is called the patience of hope, becauſe it argues conſtancie in ſuffering afflictions under hope of reward, and is there added to the work of faith and labour of love. *Their labour of love* was another act of theirs no leſſe acceptable to God, and no leſſe remarkable in it ſelfe. Labour of love, is that labour which proceeds from love; or that labour whereto love puts us; and love makes any labour light and eaſie; for nothing is more powerfull, nothing more imperious then love. And this labour is ſeen, in helping him whom we love, with all our ſtrength, power & endeavor. *Which ye have ſhewed toward his name*] Their love toward God, made them ſo deare to God, that it would not ſuffer him to reject them, and wholly exclude them from ſalvation. And this love was ſhewed toward the name of God, becauſe they ſhewed it to no other end, but with reſpect to Gods name. How this was thus effected hee preſently declares. *In that ye have miniſtered to the Saints, and doe miniſter*] We ſhew love when we miniſter; and we ſhew love toward the name of God, when we miniſter to the Saints, meerly therefore becauſe they are Saints, and conſecrate unto God. For he that miniſteth to the Saints and ſhews love to the Saints, therefore becauſe they



are Saints and beare the name of God, he shews love toward the name of God; as he that ministrereth to a Disciple of Christ, because he is his Disciple, he ministrereth to Christ himselfe. As much as ye have done it (saith Christ) unto one of the least of these my brethren, yee have done it unto me, Mat. 25. 40. This Ministry consisted herein, that in the afflictions of the Saints, the Hebrews were wanting to them in no good office, but helped them in all things to their power, as he expresseth it afterward, chap. 10. 33. that they became their companions in their afflictions. And this is done, when we esteeme the affliction of an other to be in a manner our owne; when we have a singular care of him, and performe those offices unto him, that wee would have performed to our selves, if we were in his case. *And doe minister.*] This vertue of ministering to the Saints was not yet quite ceased in them, albeit it may be somewhat abated.

11. *And we desire*] Here he passeth to the other part of the chapter, wherein he exhorts them to a diligent and constant course of godlinesse; and admonisheth them never to faint in their faith and hope. And he seemes here to take away a tacit objection, that might settle in their mindes. From his last former words; they might be too much advanced in hope, to believe that now all must needs goe well with them; seeing God without being unrighteous could not forget the things they had done and suffered; and did yet doe and suffer for Gods cause. Lest they should fall to imagine this, the Author shews them what he would have them yet doe, and what he yet findes wanting in them; if they meant to retaine an assured hope of salvation. Hee proceeds very prudently with them, when a little before, hee seemed to have terrified them too much, and to debarre them from all hope of salvation; he againe erected them, and shewed that he did not so conceive this, but that he was perswaded better things of them. And now againe, lest they should be too confident of themselves and be puffed up in minde, and flatter themselves with an infallible hope of salvation, he shews them their wants, that being thus reduced to a temper, that they might neither despair of salvation nor presume of it. *That every one of you, do shew the same diligence*] He calls not only upon the whole Church in generall, but upon each person singly, to continue the same diligence and endeavor, that they had done from their first reception of the Gospel. *To the full assurance of hope*] To be assured of a thing is to have a knowledge of it, that it is thus or thus. And a full assurance is a full and certain knowledge, or as we vulgarly speak, it is a certainty. And a full assurance of hope is a certainty of those things that are the object or matter of our hope. And the hope here ment, is the Christian hope, whose object is eternal salvation, wherof our Christian hope is an expectation. And this hope is advanced & augmented by our constancy in faith and good works; wherby it is daily more and more assured; and

and the assurance of it daily made more full. They had a hope of salvation grounded upon the promises of God, and quickned by the work they had done and yet did for Gods cause: but a full assurance of hope they had not; for they had not yet fulfilled the measure of Christian duties, whereof how much was wanting, so much they wanted of full assurance, because so much their hope was the lesse. *Unto the end.*] These words may be referred to their diligence, that they should continue that to the end. Or they may be referred to their assurance of hope, that it might last to the end. For a man may gaine a full assurance of eternall life, and yet lose it again.

12. *That yee be not slothfull*] Slothfulnesse is then when a man becomes more remisse in the wayes and workes of godlinesse. Wherefore his desire is, that they would constantly hold on to the end, the same course of godlinesse which they held at the beginning. For a remissenes and slownesse ariseth from the remissenes and faintnesse of our faith. And this is the same fault in them which he reproveth before in the 4. chap. ver. 1. and chap. 5. 11. *But followers of them who through faith and patience*] To their slothfulnesse he opposeth faith and patience, because faith and patience are as a remedy to cure their slothfulnesse in the course of godlinesse. Faith is a trusting to Gods promises, and patience in this place signifies perseverance and constancie in faith, or a constant and lasting expectation of his promises, although they seem to be deferred. This patience requires not only, that no delay of time should weaken our faith; but also that no evils or adversities should discourage it: for if by faith we meane to attaine Gods promises, we must looke for many sufferings to intervene in the mean while. For in this sense the Apostle useth the word patience, Jam. 5. 7, 8. who those men be, of whom they should be followers in faith and patience, he shews in the following verse, namely that they are the Patriarkes, whereof he names Abraham as the principall. *Inherit the promises.*] This is the fruit of our faith and patience to inherit the promises of our faith: And this he adds the more to excite them to a constancy in faith and patience to the end; because thereby they shall reap the excellent fruit thereof by inheriting the promises. He saith inherit, in the present tense, because the present tense is commonly put indefinitely for any time, that the mindes of the readers might be drawne as it were to a thing present.

13. *For when God made promise to Abraham*] In these words hee gives not a reason, why they should be followers of such as inherit the promises: but he onely gives a reason why he makes mention of such. For some man might demand whether there were any such to be followed, and who they were? In these words therefore for an example thereof, hee produceth Abraham the father of the faithfull, who was most patient and constant in his faith, and reaped the greatest fruit of

his faith. And first he shewes that Abraham had the promise of God, upon which his faith relyed; then at the 15. verse, hee mentions the constancy of his faith, and also the fruit of it. Upon the mention of Gods promise made to Abraham, hee mentions also the oath of God; whereby God would confirme his promise to him. This he therefore doth, because the same promise belongs to us also in a mysticall & better sense, as a little after we shall shew; & therefore we should apply the greater & stronger faith unto it; and therein be followers of Abraham, and other Patriarchs that followed him. And we must note the manner of speech which the Author here useth; he saith not that God promised Abraham before he sware, but when he made promise, or in promising he sware; that the truth may appeare of what we noted before, that indefinite Participles joynd with a Verbe of the preter tense, must not alwayes be understood of the time past, but often of the present; So afterward, chap. 9. 12. Christ is said to have entered into the holy place by his owne blood, having obtained eternall redemption for us; Not that Christ obtained that redemption before he entered; but that hee obtained it at his entrance: whereof we shal speak further there. But by the way, the Author shews the cause, why God did sweare by himself; when he saith, *Because he could sweare by no greater, hee sweare by himselfe.* ] Therefore he sware not by another, because then he, by whom he was to swear, must be greater then himselfe, as such a one that must be invocated as an avenger of his violating of his oath, and whom by this meanes the swearer must revere and adore. But God hath none whom he should feare as an avenger, none whom he should adore as a Deity to him; and consequently hath none greater then himself; wherefore if God will sweare upon any occasion (as the occasion is exprest, verse 16.) he must needs sweare by himselfe. And when the Author saith of God that he did sweare, he respects the words whereby God made promise to Abraham, saying, *By my selfe have I sworn*, Gen. 22. 16. But the solemne form whereby God useth to sweare, is, *As I live* ] q. d. Let me not be accounted for the living God; for all other formes are referred and reduced to this. As when hee is said to sweare by his soule, by his life, by his holinesse, by his arme (that is his strength and power) and by his right hand, (that is his faith.)

14 *Saying*, ] He rehearseth the summe of Gods promise made to Abraham. *Surely*, ] In the originall it is a *men*, or *emen*; which is an Adverb of swearing; commonly put after a Verbe whereby wee doe assevere, that a thing is true or shall be done. For as an oath is a Confirmation of some thing asserted or promised; so every Confirmation is an assurance to him who receives it; and therefore the word *Surely* is properly an Adverb of swearing. Yet in many passages of Scripture, the word *Surely* is but an Adverb of Asseveration, which is a lesse and lower Confirmation then an oath. *Blessing, I will blasse thee, and multiplying,*

*multiply, I will multiply thee.*] This promise in some places of Scripture, is indeed delivered in other words: but these make up the generall sum of it. And the gemination or doubling of the words, according to the idiom of the Hebrewes doth intend and magnifie the thing; I will greatly blesse, and greatly multiply. This promise is described. Gen. 22. 16. But wee are to note, that this promise pertaines not onely to Abraham, but also to his seed; Or if wee respect the literall or carnall sence of this promise, Abraham is promised to be greatly blessed in his seed: for the blessing consisted in this, as God himselfe declares, that God would multiply Abrahams seed as the starres of heaven, or as the sand upon the sea-shore; that his seed should possesse the gates of their enemies, and all nations should be blessed in him. 1. He should have a posterity most numerous and most happy: All which particulars pertain to Abraham no otherwise then by his seed. But if wee respect the spirituall sence of that promise, the blessing of Abraham must be distinguished from his multiplying, and the blessing will consist in his justification, as the Apostle teacheth us, Gal. 3. 8, 9. wherein we must include his eternall happinesse: which blessing pertaines not onely to Abraham, but also to his spirituall seed, which is Christ. 1. all Christian people; whereof, see Gal. 3. 16. But the multiplying must bee referred to the innumerable multitude of beleevers, for all that beleeve in Christ, are the children and posteritie of Abraham, Rom. 4. 16, 17. and Gal. 3. 9.

15. *And so after he had patiently endured, he obtained the promises.*] Now he mentions the constant faith of Abraham, and the fruit of his faith. For that Abraham did long expect the promises of God, and expected till his death, and died in the faith, is well known from the historie of Moses, and the Author declares it afterward, chap. 11. 13. And his posterity could not be ignorant, but that he obtained the promise in a literall sence. But the spirituall blessing which consisted in his perfect justification and eternall salvation; as also in the multitude of beleevers, how this was performed unto him, we see. For we see him the Father of so many nations, and we see that God was not ashamed to call himselfe his God, even when hee was dead; whereof hereafter, Chap. 11. 16.

16. *For men verily sweare by the greater*] Here he gives the reason, why he said, that God did sweare by himselfe and not by another greater then himselfe. Because men when they sweare, they sweare by another greater, but God seeing he hath none greater then himselfe, sweares by himselfe. The Author therefore shewes the difference between divine and humane oaths; for God swears otherwise then men doe. Men when they sweare, sweare by a greater then themselves, because they have another greater then themselves, namely God. But God, who hath none greater then himselfe, when he sweares, must needs



Needs sweare by himselfe. *And an oath for confirmation is to them an end of all strife.* Here he shewes the certain force and use of oaths, that an oath doth determine and end every controversie arising betweene men; when one affirms and another denies, and the point cannot otherwise be certainly knowne, for then in such a case an oath is rightly required. *An oath for confirmation.* An oath required in controversie doth confirme the saying of the one party, and thereby it determines and ends the strife. For that is accounted firme and certaine, which is affirmed and proved upon oath.

17. *Wherein God willing more abundantly*] Wherein, *i.* For which cause or by reason whereof. For because that an oath doth confirme and certifie a thing uncertaine and doubtfull; and by the interposing thereof, the controversie is ended; therefore and for that reason God being willing to shew more abundantly the immutabilitie of his counsell, interposed his oath. *More abundantly to shew the immutability of his counsell.*] The end of Gods oath was to shew the immutability of his counsell and purpose in blessing Abraham and his seed. Hee saith not simply, that God was willing to shew his immutabilitie, but to shew it more abundantly, because God by a simple asseveration without any oath, could have abundantly shewen, with what an immutable counsell he had decreed to blesse Abraham and his seed; but that hee might shew it yet more abundantly, and so fully that nothing might be wanting to the confirmation of it, therefore over and above he added his oath. *Vnto the heires of promise*] The persons whom God would shew this so abundantly, were the heirs of promise, to whom the things promised do appertain. And to whom else doe they appertain, but to Abraham, Isaac, Iacob, and their seed; which being two-fold, spirituall and carnall, therefore the promises pertaine to the carnall seed in a carnall sence, and to the spirituall in a sence spirituall. To Abraham and to his seed was promised an inheritance and blessing, and an entrance into Gods rest, whereof hee treated above, chap. 4. In a carnall sence we must here understand the Inheritance of the land of Canaan, and an earthly happinesse, which long since was performed to the carnall seed of Abraham: but in the spirituall sence, it is perfect justification and immortall life, which is performed to his spirituall seed. *Confirmed it by an oath.*] Or rather as it is in the margin, he interposed it by oath. God interposed and engaged his oath as an hostage or surety, that the faith of his promise might be secured to the heires of the promise.

18 *That by two immutable things.* Gods promise and his oath are two things immutable, whereof neither can faile, for Gods oath is immutable, and makes his promise irrevocable, and so both become immutable. *In which it was impossible for God to lie.*] Not that it is possible for God ever to lie, though he speake not upon oath; but that,

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howsoever to some man it may seeme possible in other matters, yet in his promise, and that confirmed by oath, wherein man may possibly lye, yet it is impossible for God to lye; yea, (as I may say) it is most farre from all likelihood or shew of possibility. God descends thus to our infirmity, when according to the manner of men that would be credited, he binds his faith unto us, not in bare words, but with the bond of an oath; that if we beleeve men upon the bond of their oath, much more should we thinke it an impiety not to beleeve the most holy God upon his. And there are some learned men, who thinke that the word *lye* in this place, hath somewhat a larger extent, to include also that which seemes to have any shew of fraud or deceit; as when he that sweares conceales some condition, the non-performance whereof may frustrate the event of the oath, in respect of his intention or expectation to whom the oath was made. *Wee might have a strong consolation*] Consolation or comfort then ariseth to us, when wee have a hope of some happinesse: but a great and strong comfort proceeds from a hope of the highest happinesse, when our hope thereof is most certaine and infallible, such as is the hope of eternall salvation, assured upon the promise and oath of God. *Who have fled for refuge to lay hold upon the hope set before us.*] He speaks not of every hope, but of the hope of Christians; and of that hope which is set before us, namely the hope of eternall life; which hope God himselfe hath set before us, by calling us unto it, and giving the meanes to attaine it, namely his promise and oath, high pledges and seales for our assurance of it. And wee have fled for refuge to lay hold of it; for as if we had beene driven downe with some furious storme or tempest, wherein otherwise wee should have perished, we have fled to this hope as to a sacred anchor, to lay hold upon it: To lay hold, is to graspe a thing fast with our hand, which shews how closely and firmly we should apply our minde to this hope, because it is the onely refuge we have in all our dangers and distresses. In all these words the heires of the promise are described.

19. *Which we have as an anchor of the soule*] He now explicates the simily which before he had but intimated. Our hope of eternall salvation he compares to a firme and strong anchor; and our soule supported by this hope, he likens to a ship riding at anchor. Our hope of eternall salvation is an anchor to our soule; because, as long as our soule is held by this anchor, it is not beaten with any tempests of misery, nor broken with rocks and flats, and therefore in no danger of being wrecked. *Both sure and stedfast*] These be the chiefe qualities of a good anchor; first that the cable be sure and breake not, and then that the anchor be stedfast and come not home. For, if the anchor faile in either of these respects, the ship is in danger to be lost. And an anchor indeed doth many times faile, for either it comes home, or the cable

cable breakes : but the anchor of our hope can never faile , and therefore we may assure our selves upon it. *And which entresh into that within the vaile*] That an anchor may be sure and stedfast, this also is required in it , that being fastened to the ship , it sinke downe to the bottome of the sea , and that there it lye not upon the face of the ground, but pierce deepe within the ground. The like quality is in the anchor of our hope ; all the difference is , that the anchor of the ship falls downeward, but the anchor of our hope flies upward, and reacheth unto heaven it selfe, and pierceth inwardly into the very closets of it. The Author would rather signifie heaven by the word *vaile* , then call it by the proper name, because he would prepare himselfe a passage, or rather a returne to his intended treatise of Christs Priesthood, from whence hitherto he had digressed. For, having made mention of the vaile that hanged in the Sanctuary , and parted it from the Oracle or most holy place , he presently takes occasion to speake of the high Priest , whose proper office it was to enter within that vaile into the most holy place. And therefore he adds.

20. *Whither the fore-runner is for us entred*] Thus hee speakes of Christ , that withall he may tacitly shew the cause , why our hope should flye so high and enter into heaven ; namely, because our fore-runner Jesus Christ is entred there , and entred there for us. He calls Christ our fore-runner, because he is the guide of our journey thither, and goes before , leading thither the whole Army of Saints. He as soone as he entered heaven, drew thither our hope with him. Neither did he enter heaven as a bare guide to us in our journey thither , to shew us the way thither onely by his example, that we might not stray or faile of the right path ; but he entred heaven also as a harbinger, there to prepare a place for us that should follow him ; for so he testifies of himselfe, in saying, *In my Fathers house are many mansions, &c. I go to prepare a place for you. And if I go and prepare a place for you, I will come againe and receive you unto my selfe, that where I am, there may ye be also,* John 14.2,3. This the Author also teacheth us, by saying *for us*. Christ is entred heaven for us, even for our sakes , to procure unto us eternall salvation and happinesse there. *Even Iesus made a high Priest for ever after the order of Melchisedech.* In that Christ is made our heavenly and eternall high Priest , therefore eternall salvation is obtained for us. For it cannot be , but so great a high Priest doth fully expiate our sins, doth turne away from us all Gods wrath , and whatsoever punishments we have deserved , doth procure us eternall life, which is the promised effect of Gods favour ; especially seeing our salvation is in his hand, and left to his dispose. For hence it comes to passe, that our hope doth raise it selfe up unto heaven and hides it selfe with Christ in the mansions of it ; and therefore doth so firmly support our soules, that they cannot be wrecked with any stormes of evils. And

so the Author makes entrance to his intended treatise of Christs Priesthood, which followes in the next Chapter.

The Contents of this sixth Chapter are,

1. Doctrine. *Christian Religion hath her principles, verse 1.*  
Reason. 1. *Because she hath some doctrines, that are foundations, that must be laid as grounds, eod.*  
2. *Because she hath doctrines that are Initiations, wherein they are instructed that are initiated into Christ, by Baptisme and laying on of hands, verse 2.*
2. Doctrine. *The notions of a true Christian are severall, verse 4.*  
Reason. 1. *To be enlightened with saving knowledge.*  
2. *To be sensible of peace of minde.*  
3. *To partake of the holy Ghost.*  
4. *To be affected with Gods promise of salvation.*  
5. *To be delighted with the endowments which eternall life brings with it, verse 5.*
4. Doctrine. *Apostates that fall away, cannot be restored by repentance, v. 6.*  
Reason. 1. *Because they crucifie Christ againe, v. 6.*  
2. *Because such are reprobated and rejected by God, as barren ground is by the husbandman, v. 8.*
5. Comfort. *The Hebrewes were in the state of salvation, v. 9.*  
Reason. 1. *Because they shewed workes and labours of love in ministering to the Saints.*
6. Exhort. *We must be diligent to assure our salvation, v. 11.*  
Reason. 1. *Because we must be followers of those that did assure themselves, by faith and patience, as Abraham, v. 12, 13.*  
2. *Because God hath assured it by promise to the faithfull, who are the spirituall seed of Abraham, v. 13, 14.*  
3. *Because God hath assured it by his oath wherewith he confirmed his promise, and consequently it is assured us by two things immutable.*
7. Doctrine. *When God swears, he swears by himselfe, v. 13.*  
Reason 1. *Because he hath none greater then himselfe by whom to swear, eod.*
8. Doctrine. *Hope is an anchor to the soule, v. 19.*  
Reason 1. *Because hope keeps the soule sure and stedfast in all the troubles and stormes of this life, ibid.*  
2. *Because it entereth into heaven, where Christ is fore-entred for us.*

Q

CHAPTER



## CHAPTER VII.

1.



*Or this Melchisedec]* The particle *for* shews, that the Author would give a reason, of his last words in the former Chapter, why Christ is said to be made a Priest after the order of Melchisedec; namely, because between Melchisedec and Christ there is a great convenience and likeness. For, Melchisedec had a name and a kingdome most agreeable to that of Christ; he was a person of so great dignity, that he exceeded the Patriarch Abraham himselfe; and lastly, in the order of his Priesthood he was like unto Christ. *King of Salem]* It is manifest that Salem was a City so called wherein Melchisedec reigned. For, we cannot assent to them who say, that he was not truly king of Salem, but onely called so, because his name signified so, as it also signified *King of righteousness*. But if this had beene onely an appellation of him, the Author would not have said king of Salem, but Melechalem; as he said not King of Sedec, but Melchisedec. For, who in relating of a mans name, will deliver it partly in a strange language, and partly in the proper language. Wherefore, when Melchisedec is in Scripture called king of Salem, it is apparent, that the name of King doth note his royall office and dignity; and Salem notes the place wherein he did reigne. And many beleeve, that this City Salem, was the same with Jerusalem, which at the first was called onely Salem, and afterward by the adjection of the word Jeru, Jerusalem, as a man would say, the *sight of peace*. *Priest of the most high God]* For so the Scripture calls him, Gen. 14. 18. And though the word Cohen signifies also a Prince, as the Sons of David are said to have beene Cohenim, 2 Sam. 8. 18. which our Translation there renders chiefe rulers; yet being attributed to Melchisedec, it notes him a Priest. 1. Because of that addition here made *of the most high God*; for this addition takes away all ambiguity of the word, and declares him to be a Priest of God, and not a Prince of God. 2. Because this is brought as a reason, why he blessed Abraham in an especiall manner, as shall be shewed after ward. 3. Because Abraham payed him tithes, which were usually paid to Priests. Whence it appears, that the same word Cohen, which is given to Christ as he is compared with Melchisedec, Psal. 110. 4. doth not simply signifie a Prince onely, as the Jews contend, but properly a Priest. For, it is manifest that those words of the Psalme have respect

spect to the place in Genesis, where Melchisedec is called Cohen. And it is no strange thing, that anciently Melchisedec was both a King and a Priest; for anciently Kings were wont to performe Sacred rites; which custome grew from hence, that in every family the principall person or ruler of it, did officiate in holy functions. Whence it came to passe, that they who afterward became Princes or Rulers of a whole Citie, became also the publike Priests of that Citie, and executed the sacred Ceremonies for the safety of the people: For it made most for the honour of God, that the most honourable person should minister unto him. *Who met Abraham returning from the slaughter of the Kings*] The Author mentions not this meeting, as if in that, there were any Myserie: but because he would shew how Melchisedec blessed Abraham, and reciprocally how Abraham gave tithes to Melchisedec. In which two points as he shews afterward, the chiefe dignitie of Melchisedec appeared. And hee mentions this meeting onely to designe the occasion, the time and circumstances of the action: whereof the History is particularly related. Gen. 14. *And blessed him*] Him, i. Abraham; for so saith the Scripture, *He blessed him and said, Blessed be Abraham of the most high God, possessor of heaven and earth, Gen. 14. 19.* that is, Let the most high God blesse Abraham, and heap his gifts upon him in great abundance. And lest any man should think that this was but an ordinary blessing, such as commonly is among friends when they mutually pray and wish all happinesse one to another; therefore he prefixed these words before it, that Melchisedec was a Priest of the most high God; thereby to make us know, that this was a singular blessing, as proceeding from a person that was a peculiar Minister of God. Whence it appears, that when Melchisedec is said to be a Priest of the most high God; thereby is not shewed the reason why he brought forth bread and wine; as they would have it, who say that Melchisedec offered bread and wine to God, and was therefore called a Priest: but in those words is shewed the reason why he blessed Abraham, and why (as it presently follows) Abraham gave him tithes. But the error of these men, who thereby would strengthen their owne opinions may manifestly be convinced from hence, that the Author who most diligently prosecutes the likenesse betweene the Priesthood of Melchisedec and Christ, makes not any the least mention of offering bread and wine, wherein notwithstanding they thinke, the greatest likenesse betweene Christ and Melchisedec doth consist, and certainly must consist, if both offered bread and wine. Either therefore the Author omitted that which was the maine point in so accurate a comparison of Christ with Melchisedec, or else that Melchisedec, or Christ, or both of them offered bread and wine to God, is but those mens dream. Melchisedec brought forth bread and wine, that hee might refresh Abraham and his company, that were weary after their victory and journey:

but hee offered none to God; for this is refuted by the very word of bringing forth, which is never used of offerings: and besides the place and time, when this is said to have been done, refutes it also. For wee use not to meet men upon the way, there to celebrate divine services or performe holy Ceremonies. Also Christ is never read to have offered bread and wine to God: but onely to have instituted a holy Ceremonie, wherein bread is broken and eaten, and wine is drunke out of a cup: yet not to perform any offering, but to celebrate the memory of Christ, whose body was broken for us, and his blood shed for us. As for the expiatory offering of Christ for our sinnes; that was not performed on earth, but in heaven. Hebrewes 8. 4. Neither doth it consist in offering of bread and wine, but in Christs offering of himselfe; as this Authour testifies in sundry places; neither was it to bee iterated often, but once onely to bee performed, as the Authour clearly delivers it afterwards in this Chapter, verse 27. and Chap. 10. 14. For that single oblation perfects all the Saints.

2. *To whom also Abraham gave a tenth part of all*] The fifth particular that the Author observes in Melchisedec, was, that Abraham gave him the tenth part (as is related in his history,) whence a little after, the Author collectts, how far Melchisedec exceeded the Leviticall Priests. The gift that Abraham gave him was a part of the spoiles; for so it is expressed, at the 4. v. following, and the portion hee gave was a tenth part of them, and there were none of the spoils excepted and reserved, for he gave him a tenth part of all. By these words hee partly explicates some things related in Scripture of Melchisedec, and partly observes other things, whereby to make it appeare, how great a person Melchisedec was, and how properly he was a type of Christ. *First, being by interpretation king of righteousness.*] First he ponders the name of Melchisedec, and teacheth that there was an omen in his name. For the Hebrew name Melchisedec being interpreted or translated into another language, doth signifie *a king of righteousness.*] There are some who tell us, that this name signifies, *my righteous king*: but it is very usuall with the Hebrewes in Nownes compounded to adde 1 to the first Nowne, for sweet sounding and ornament, as Adonisedec, Adonibefec, Abimelech, Achimelech, Haminadab, Abisag, &c. and the same is done also in Melchisedec. From these words it manifestly appeares, that this Epistle was not written in Hebrew but in Greeke; for either these must be the words of a Greeke interpreter, or of the Hebrew Author; of a Greeke interpreter they cannot be; seeing they are a part of the Text it selfe, and of the reasoning therein. The words of an Hebrew Authour how can they bee? For what could bee more vaine; then first to interpret the name Melchisedec and Salem to the Hebrewes, seeing none of the Hebrewes

brewes could be ignorant of the sense of these names : and then to interpret Melchisedec Melechsedec, and Melechsaem Melech saem. For so these names must needs be interpreted, if this Epistle were written in Hebrew ; unlesse an Hebrew Author, writing Hebrew names to the Hebrewes, should interpret them by another language then the Hebrew. It is therefore apparent that the Writer of this Epistle was a Greeke, who interprets the Hebrew name Melchisedec and Saem ; and from these very appellations doth tacitly draw an argument, to shew that Melchisedec is a most elegant type of Christ, who is a King, of all others the most righteous and most peaceable. Whence Esay 9. 6. he is called *the Prince of peace*, because he especially hateth and abhorreth warres, neither cares he to be famous for warres, as the Kings of this world do, but onely for peace ; and withall is most happy in himselfe, and the author of true happinesse to his people. For, as it is well knowne, the word peace among the Hebrewes signifies also all happinesse.

3. *Without father, without mother*] He hath shewed that Melchisedec was a Priest of the most High God ; now hee further declares what manner of Priest he was, and in that respect how far he was unlike to the Leviticall Priests, and contrarily how like unto Christ. In the Leviticall Priest, especially in the high Priest, the chiefeft regard of all was, to know of what father, what mother, and of what family hee came. But in the Priest Melchisedec, it is apparent, there was no regard at all had of this ; seeing the Scripture which testifies of him that he was a Priest, hath declared neither his father, nor mother, nor family. Melchisedec therefore is said to be without father and mother, not that hee had no father or mother, but because neither his father nor mother are declared or mentioned in the annalls of the Scripture. For even among prophane Writers they whose pedigree and parentage was unknowne, were said to be of no family, and to have neither father nor mother. *Theodores* speaks very well upon these words of " the Author. The holy Scripture (saith he) relates the Genealogie " of Abraham and many others, as well who went before him as followed after : she mentions his father, grandfather and great grandfather, and all his direct ancestors ; she addes also that when he was " so many years old he begat a son, & when so many that he dyed. But " she shewes not the father nor parentage of Melchisedec, nor how " long he lived, nor when he dyed. Besides, in ordaining the Leviticall Priesthood it must be knowne of what family he was ; for of necessity he must be of the family of Aaron, as Aaron himselfe was of the tribe of Levi, unto which tribe Jacob the Patriarch had Prophetically designed the Priesthood, as he had the Kingdome to the tribe of Judah. Regard also was had of his mother, for she must be an Israelite one of the twelve tribes ; otherwise the sonne borne of her, being a stranger,



stranger though married to the high Priest, was illegitimate for the Priesthood; and also the high Priest must necessarily be borne of a woman that was married to his father when she was a virgin, or was the widow of some other Priest; and one that was not of a plebeian and vulgar family; whereof see Lev. 21. 13. *Without descent, or pedigree*] Whose genealogy or pedigree is not declared in Scripture. For a pedigree is a declaration of a mans parentage or descent: He is not without descent or parentage that hath no parentage at all; but because his parentage is not mentioned or extant, and therefore not knowne. And by this word it may appeare in what sence the Author said that Melchisedek was without father, and without mother; namely, because as there is no mention in Scripture of his pedigree and ancestors, no neither of his parents; whereof the former is consequent to the latter. For hee whose parents are unknowne, how should his pedigree and descent be knowne? *Having neither beginning of dayes nor end of life*] Dayes may here be taken, not for the time of his life, but for the time of his Priesthood when that began or ended; for so the Scripture mentions the dayes of Herod and of John Baptist. And in this sence Melchisedek is said to have neither beginning of dayes, nor end of life, because the Scripture declares not, at what time his Priesthood began, nor when it ended; to make it hereby appeare, that in his Priesthood there was no respect had either of his predecessor or successor. For therefore in every Priest the beginning and ending of his Priesthood is noted, that it might thence appeare what predecessor and what successor each Priest had. And further the end of life is fitly opposed to the beginning of his Priesthood; because the Priesthood expired not but with his life. But if by *Dayes* we understand the time of his life, then we must acknowledge, that the beginning of his life is mentioned only for opposition and amplifications sake: For it was enough for the Author to shew that Melchisedek had no knowne successor in his Priesthood; that in this respect he might be a type of Christ, which he expresseth by saying, he had no end of life. But being willing to say yet more for illustrations sake, he affirmes; that as he had no end of life, so he had no beginning of it; and therefore no marvell if the end of his life were not mentioned, when the beginning of it was concealed. *But made like unto the Son of God, abideth a Priest continually*] But compared or likened unto Christ, abides a Priest perpetually, and without any successor. He doth in these words further yet illustrate the point from the contrary. Melchisedek hath no end of life, but remains a Priest perpetually or for ever. And when hee would signifie where the Scripture testifies this, he saith, made like unto the Sonne of God; *q. d.* There the Scripture testifies it, where she compares and likens him to Christ. For the Scripture no where expressly saith of Melchisedek alone by himselfe, that he abides a Priest for ever, but only in

comparing him with Christ, in the very words spoken of Christ, Thou art a Priest for ever after the order of Melchisedec. In which words the Scripture doth withall insinuate tacitly and by force of the comparison, that Melchisedec was a Priest for ever, and takes it as it were for granted. For unlesse she first suppose the perpetuity of Melchisedecs Priesthood, how could she in this respect make Christ like unto Melchisedec? The Author saith, that Melchisedec was like unto Christ, when it seems he should rather have said, that Christ was like to Melchisedec. Yet the Author not only might speake so, but in a manner must. He might say so, because things alike are mutually so, and each is like the other. And hee must, because when the Author would speake roundly, and referre the words of the Psalm, Thou art a Priest for ever, directly to Melchisedec himselfe; Melchisedec must be named in the first place, and not the Sonne of God; and therefore he is rightly inferred to be like the Sonne of God, and not the Sonne of God like him. For otherwise either the words of the Psalm must seem to bee referred to the Sonne of God, as the Psalm it selfe referres them, and not directly spoken of Melchisedec by the Author; or certainly the perpetuity of Melchisedec must be asserted by this testimony of Scripture some other way yet not so roundly and briefly. And besides, the Author would tacitly shew by this manner of speech, that the perpetuity of Melchisedec, was but typicall and umbratious compared to the eternitie of Christ; and therefore in this respect, Melchisedec was rather to be likened to Christ, then Christ to Melchisedec. *Abideth a Priest continually*] That abides continually, which hath no intermission or cessation from being; which being applied to time signifies perpetuity. How Melchisedec is a Priest abiding perpetually and for ever, the Priesthood of his antitype who is Christ, may teach us. Christ is therefore a Priest abiding for ever, because his Priesthood lasteth a long time, and so long as there is any use of a Priesthood, or so long as the state of things shall so continue that there is no further need of any Priesthood: And then there shall be no further need of any, when the people of God are translated into heaven, and shall need no further expiation of their finnes. So also Melchisedec was a perpetuall Priest, because his Priesthood lasted a very long time, and together with it the knowledge and worship of the true God among men was extinguished; so that there was no further place or use of that Priesthood that was dedicate to the true God. For a thing is said to abide for ever, which both lasteth a long time, and also so long as the nature of the thing will beare. So David saith, that he will praise God for ever; so the Law is said eternall, and the Gospel in this sense is called eternall; and many other things in like manner. This way Melchisedec is called an eternall Priest, though in reference to Christ his Priesthood compared to the Priesthood of Christ hath but an umbratious

umbratious eternity, as the shadow to the body. For if the likenesse were in every respect, then there would not be a figure and a truth, but either both figures or both truths. Therefore the likenesse betwene Melchisedec and Christ in this place, consisteth in three things.

1. As in the Priesthood of Melchisedec there was no respect had of his parentage or family; for he is said to be without father, mother and descent: so neither in the Priesthood of Christ, who according to the flesh descended from that Tribe, who had no title to the Priesthood. 2. That both were perpetuall Priests for ever; Melchisedec in an umbratious and figurative way, but Christ solidly and really. 3. As Melchisedec in his Priesthood had no predecessor nor successor; so neither had Christ in his.

4. *Now consider how great this man was*] Here begins another part of the Chapter, wherein the Author shews, how farre Melchisedec surpasseth in dignity the Leviticall Priests. That from thence it might appeare, how farre more worthy that Priest is, who is after the order of Melchisedec, and of whom Melchisedec was but a shadow; for such a Priest must needs farre surpass any Priest that is after the order of Aaron. For, if the shadow were so excellent, what shall we attribute to the body it selfe? Now that Melchisedec was a more worthy person then the Leviticall Priests, he proves by three reasons. 1. Because Abraham gave him tithes. 2. Because he blessed Abraham. 3. Because hereupon the Scripture testifies, that he lives for ever. He calls therefore upon the Hebrewes to consider this man, that he might stirre them up to ponder and weigh the dignity of Melchisedec, *q. d.* I have briefly declared unto you from Scripture, how farre he speaks or is silent concerning Melchisedec. Now consider and ponder the particulars well, that thence ye may know how farre he excels the Leviticall Priests. *Vnto whom even the Patriarch Abraham gave the tenth of the spoiles*] The dignity of Melchisedec above the Leviticall Priests, appeares first from this, that even Abraham gave him tithes. The particle *even* may be referred to Abraham; and then it seemes added to exaggerate and amplifie the dignity of Melchisedec from the person of Abraham; that not some vulgar person, but even Abraham himselfe gave him tithes. And to this opinion it elegantly agrees, that to the name of Abraham is added the title of Patriarch, and that with the article *the*] *the* Patriarch Abraham: For when we would amplifie the honour of a person we put an addition of title to his name. Or as the order of the words require, the particle *even* may be referred to the tithes; and then it aggerates and amplifies the dignity of Melchisedec from the gift of Abraham, that Abraham gave him tithes; which is no vulgar present, but a solemn and sacred portion. So that the great dignity of Melchisedec is illustrated and magnified from two particulars, as well from the person of Abraham, who was the Patriarch, as from

from the gift of Abraham, which was a tenth of the spoiles. The article *the* prefixed before Patriarch, doth not evince that Abraham only was a Patriarch, and no other men so: but it notes that he was some principall and renowned Patriarch, as indeed he was; for he was the father and Prince of the Patriarcks, and the first founder of the Jewish Nation, for whose sake the Jews became a Nation, because they were the seed which God promised him to be multiplied unto him. Now from all this, that so great a person as Abraham, the father and founder of the Jewish Nation should give a tithe to Melchisedec; from all this, I say, appears the great dignity of Melchisedec. For he that receives tithes is greater then he that gives them; and therefore Melchisedec must needs be greater then Abraham, who yet was the greatest of all the Jewish Nation; and consequently Melchisedec must needs be greater also, then all the Jewish Nation.

5. *And verily they that are the sons of Levi*] He amplifies and illustrates his former argument; and compares Melchisedec with the Leviticall Priests in the point of taking tithes. In which respect, he acknowledgeth a great dignity and prerogative in the Levites, in that all the rest of the tribes though descendants with them from the same Abraham, yet were bound to pay them tithes. And so the dignity of Melchisedec far exceeded theirs. *Who receive the office of the Priesthood*] He saith not, that the sons of Levi receive the office of Priesthood; but they of them who receive it. For all the Levites had not right to the Priesthood, but only some of them, namely the posterity of Aaron, as ye may see at large, Num. 3. & Num. 18. The rest of the Levites were joyned to the Priests, to minister unto them in the holy things, to keep the Temple and the holy vessels, to be in the Ark when need required. (which notwithstanding they might neither touch nor look upon, till it were wrapped up) to slay the ordinary sacrifices brought by single persons, and to performe such other services. *Have a commandement to take tithes of the people*] This right and priviledge was granted them from God, to claim tithes of the people: For to speak properly, the commandement to take tithes was not laid upon the Priests, but the people were bound by Gods commandement to give tithes; and thereupon the Priests had a right to require and exact them. *According to the Law*] The manner how tithes should be paid, the matter from what things, the persons to whom, and the times when, are all determined by Gods Law. For first the people must give tithes to the Levites, Numb. 18. 21. Then the Levites must give tithes of their tithes to the Priests. Numb. 18. 28. And herein the dignity of the Priests appears farre the greatest, because not onely the rest of the Tribes, but also the Levites themselves who were of the same Tribe, gave tithes unto the Priests. *That is their brethren though they came out of the loynes of Abraham.*] Certainly a great dignity. Which would not have beene so great, if some other



men had been bound to pay them tithes; but that their owne brethren, who came as well as they from the loynes of the same Abraham, should be bound to it by the Law of God; this was a great argument of the dignity and eminency that rested in the Priests.

6. *But hee whose descent is not counted from them, received tithes of Abraham*] He shews how much in this respect Melchisedec is greater then the Leviticall Priests, whom first he described in such words, as most elegantly agree to Christ his antitype; that he might tacitely shew, that it nothing hindered Christ from the dignity of his high Priesthood, that he came not from the Tribe of Levi. For it is as much as if he had said, The Leviticall Priests have this right and dignity, that they take tithes of their brethren though they descend from the same Abraham: But how much greater is it, that he, who as he comes not from the same stock, so neither doth he count his kindred from them, tooke tithes of Abraham himselfe? For it is much more, and more worthy to have Abraham himselfe tributary to him, then those who come from the loynes of Abraham. Wherefore the Leviticall Priests have no cause to boast, as if to their line alone this right and priviledge were granted of taking tithes from the people; seeing he who neither belongs to their line, nor accounts himselfe of it, did (as the Author speakes) decimate Abraham himselfe. *And blessed him that had the promises*] We have said before, that the Author preferres Melchisedec before the Leviticall Priests for three reasons; whereof the first is bipartite, whose former part the Author hath hitherto produced; and referring the latter part to the end of the prooffe, he comes here to the second full reason, taken from the act of Melchisedec in blessing Abraham. Yet that the great dignity of Melchisedec might the more evidently appeare in this act of blessing, he doth not name Abraham, but describes him under this notion, *him that had the promises, q. d.* Melchisedec blessed him, whom God was to blesse, and had bound himselfe by promise to blesse him, and make him a blessing. For God had already said unto him, *I will make of thee a great Nation, and I will blesse thee, and make thy name great, and thou shalt be a blessing. And I will blesse them that blesse thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed,* Gen. 12. 2, 3. To blesse this man that had such promises of blessing, and those so great, that there were none greater knowne upon earth; and to blesse him also, not by way of charity or good will, by praying for all happinesse upon him; but in a singular way according to his office, as he was the Minister and Priest of God; to whose prayer and wish God would in a manner oblige himselfe, which certainly is an evidence of high preeminence and dignity. And from thence he meanes to conclude that Melchisedec was greater then Abraham.

7. *And without all contradiction, the lesse is blessed of the greater.* He had

had before expressed the Assumption, that Melchisedec blessed Abraham; and now hee addes the Proposition, leaving every man to frame the conclusion, that Melchisedec is greater then Abraham. And if hee be so much greater then Abraham, much more is he greater then the Leviticall priests. *Without all controversie* ] These words shew that his assertion is so evident and manifest; that no man can well deny it, and that with good cause. For every kinde of appreciation or blessing, is not here to be understood; for even the least and meanest person may blesse and pray for the best and greatest, and many times doth so: but as we have often noted, a singular and sacerdotall blessing. For he that gives another a blessing, as the Priest and especiall Minister of God, to whom God hath committed the right and office of it, in such manner, that God will second the blessing of the Priest with his, and in a manner be obliged to performe it: certainly that person that thus gives the blessing, is greater and worthier then he that receives it. He is greater and worthier, if not in estate and civill power, as if hee blesse a King, when hee himselfe is none, (which notwithstanding had not place in Melchisedec) yet certainly in regard of sacred function: For hee is nearer in degree to God then the other, as a mean person between God that blesseth, and the partie blessed; to whom he gives a kinde of right to obtaine from God the things hee prayeth for. Therefore wee read, Numb. 6. 27. That God, after he had commanded that Aaron and his sonnes should blesse the people of Israel, and had prescribed also the forme of the blessing, doth professe that he will second the blessing, and confirme it upon the people. *They shall (saith God) put my Name upon the children of Israel, and I will blesse them.* Hence the sonne of Syrach, when hee supplicated God for the people, and endeavoured to move him by his prayers, he forgets not this blessing of Aaron, saying, *O Lord, beare the prayer of thy servants, according to the blessing of Aaron over thy people.* ] Ecclus. 36. 17.

8. *And here men that die receive tithes* ] Now followeth the third reason, whereby he proves that Melchisedec is greater then the Leviticall Priests; namely, Because the Leviticall Priests receive tithes; yet one of them dies after another, and they succeed one another in the Priest-hood: but Melchisedec hath a testimony of Scripture for him that *he liveth*. Here, *i.* here under the law and among us. *But there be of whom it is witnessed, that he liveth.* ] There where wee read that Abraham gave him tithes, he then received them, whom the Scripture witnesseth that he lives. But wee must note that the Author opposeth not Melchisedec to mortall men, but to dying men onely; neither doth he say that he is immortall, but only that he liveth. For life is not opposed to mortality, but properly to death. And there the Scripture saith, That Melchisedec doth live, where shee affirms him to bee a Priest for ever. And shee affirms it in her comparison of him with

Christ, when she saith, *I thou art a Priest for ever, after the order of Melchisedec*, Psal. 110. 4. as we explicated it before in this Chapter, verl. 3. Where we shewed that Melchisedec was called a Priest for ever, because he exercised his Priest-hood a long time, even for the full terme of his naturall life; and that he lived so long a Priest, as there was any knowledge of the true God among the men of his time, and any place for the Priest-hood; so that Melchisedec in his Priest-hood, resembled for his continuance all the Leviticall Priests, who succeeded one after another, which eternity of his was but umbratious and figurative (as we said) of Christs eternitie. And therefore the life of Melchisedec was nothing but a shadow of that life which is in Christ. And if we respect the scope of the Authour, it makes not to the matter, that Melchisedec did at last yeeld to the law of nature and die, for he speaks not of Melchisedec for himselfe, but for Christ, who truly lives for ever. It sufficeth in Melchisedec, that the eternall life of Christ was in some manner shadowed, and signified in the Scripture. And this is the reason why the Authour opposed Melchisedec to dying men, and said he liveth for ever. For when wee speake of the type, as of the anti-type, we many times so speake of it, as of the anti-type it selfe: although the words must be applyed figuratively to the type, and properly to the antitype.

9. *And as I may so say, Levi also who receiveth tithes, payed tithes (or was decimated) in Abraham.* Here at last comes in, the other of the first reason, which we said was bipartite; and wherewith the Author now confirms the dignity of Melchisedec; namely, that when Melchisedec tooke tithes of Abraham, he tithed also Levi, and all the Priests sprung from his loynes, who were themselves to receive tithes. To shew the great dignity of Melchisedec, it was not enough for the Author to say, that he tithed Abraham himselfe, but Levi also, who tooke tithes, was by him tithed in Abraham; For it is as much as if hee had taken tithes of Levi, when he tooke them of him, in whose loynes Levi was yet latent. Therefore in a figurative way of speech the Author saith, that Levi was tithed through Abraham. For because he could not say properly, that Levi gave tithes to Melchisedec through Abraham, therefore lest his words should seem harsh, he mollifies them thus, (*as I may so say*) whereby hee plainly declares, that what hee spake here of Levi, must not bee taken literally and properly, but in a certaine sence and forme of speech. *Levi also who receiveth tithes* ] not in his owne person, but in his posteritie; so that it is not strange, that hee is said to have given tithes in his father, who is also said to have taken them in his children. But now let us see, how the Author proves this.

10. *For hee was yet in the loynes of his father when Melchisedec met him* ] Here he proves that Levi gave tithes to Melchisedec through Abra-

Abraham, thus. If at that time Levi had been a person severed from Abraham and had enjoyed his estate apart to himselfe, this fact of Abraham in giving tithes to Melchisedec had nothing concerned him. But because Levi was then so united and joyned with Abraham, that he yet lay couched in Abrahams loyns, therefore he also is justly accounted to have given tithes to Melchisedec in or through Abraham. Which sentence notwithstanding must not be transferred to all the actions of a father, but only to those which properly consist either in the increase or decrease of his estate, which useth to descend to his children by right of inheritance; and the payment of tithes is such an action, for it so much decreaseth the fathers estate. For they are paid out of the fathers goods, which thus farre are already the childrens, in that the right of inheritance thereto belongs to them; especially if it be certaine that the father hath or may have children to succeed him in his estate, as Abraham had, to whom God had for certaine promised a posterity. For as the heire after his fathers death doth in a manner represent the person of his father, by his succeeding to him and possessing his estate: so likewise the father before his children be severed from him and have a right to dispose of his goods as their own, doth in a manner also represent the person of his heire and of all the rest of his children: and what he then ordereth or doth in his goods, the same in a manner his heires are accounted to doe. I say *in a manner*, because properly this cannot be said, neither doth the Author himselfe say properly, that it was done, but acknowledgeth an impropriety in his words as we noted before. Hence may easily be understood that which together with the Author we affirme; that such acts of the parents must be extended only to those of their successors or posterity, to whom the inheritance or some notable portion of their goods shall descend, either for certainty as here to Abrahams posterity, or at least in all probability. For otherwise that force of inheritance whereof we speake, will expire, and what any man orders concerning his estate cannot be attributed to his children and posterity.

11. *If therefore perfection*] After that by comparing Melchisedec with the Leviticall Priests, hee had shewed that Melchisedec was a Priest, and a Priest much differing from the Leviticall, as a person farre greater and worthier then they. Now he proceeds to the third part of the Chapter. And in regard that after those Leviticall Priests, there must be another Priest ordained according to the order of Melchisedec and not according to the order of Aaron; therefore he thence argues and proves the imperfection of the Leviticall Priesthood, and also of the Law it selfe, upon which that Priesthood was ordained; and upon the imperfection of that Priesthood and Law, he proves the abrogation of both. *If perfection were by the Leviticall Priesthood*] By perfection here he understands nothing else, but a true and perfect expiation of sinne,



sinne, whereby the guilt not of some finnes only but of all, even of the most grievous offences and crimes is taken away; whereby all punishments of sinne not only temporall concerning this life, but the eternall punishment of death it selfe is remitted and forgiven; whereby a right to eternall life is granted unto men: and lastly, whereby not only all guilt of all finnes, but all finnes themselves are taken away from men. For in these things consisteth the true perfection of men before God. If therefore this perfection could have been brought to men by the Leviticall Priesthood, certainly there had been no need nor use of a new Priesthood after the order of Melchisedec; for every Priesthood is ordained for the expiation of finnes. But if a perfect expiation of finnes could have been effected by the Priesthood after the order of Aaron, what need a new Priest bee super-induced after the order of Melchisedec, to performe those actions which might have been done by the former? Wherefore seeing God would ordaine a new Priest, and also now hath ordained him, hence it appears, that by the Leviticall Priesthood, no man could obtaine perfection or perfect expiation, and certainly no man did obtaine it. For by that Priesthood some finnes only were expiated; namely, as we shewed before, ignorances and infirmities: but great offences as crimes and villanies were punished with death. Neither had that expiation any force to take away eternall death, but only to release some temporall punishments proper to this life. Neither in those sacrifices was there any power to withdraw men from sinne it selfe; all which particulars the Author prosecutes in the passages following. Yet the Author useth not the word *perfection* in one sense only, for there are divers perfections of a thing; and therefore we must still gather from the matter handled what perfection hee meanes. Here because hee speaks of perfection flowing from the Priesthood, therefore no other can be understood but that which is seen in a perfect expiation of sinne; namely, that a man bee wholly spotlesse and blamelesse, subject neither to paine nor losse by any sentence of condemnation in the sight of God. In which sense he useth the same word, chap. 10. 14. *For under it the people received the Law* For what purpose the Author inserted these words into his former argument, we shall see afterward; and for the present shall speake of their explication. Under it, *i.* under the Priesthood, as if the people had received the Law under the Priesthood; and so most Interpreters affirme. But this sense is contrary to the words in the originall, which are *ἐν αὐτῷ*; and doe not signifie *under* it, but *upon* it; and contrary to the truth of the thing, for the Law was not given under the Priesthood as if the Priesthood had been extant before the Law given; but rather contrarily a great and principall part of the Law was already given before the Priesthood was ordained; so that it might be more truly said, the Priesthood was given under or after the Law, then the Law under

or after the Priesthood. And lastly, this sense is contrary to the mind of the Author, and makes nothing to the purpose : For what makes it to the purpose in hand, that the Law was given in the time of the Priesthood ? For would it thence follow, either that perfection must be by that Priesthood ; or if perfection were by it, that there were no need of another Priesthood ? or lastly, if the Priesthood were abrogated, that then the Law were abrogate ? Wherefore as the Greeke words sound, it is said in this place, that the people received the Law not *under* the Priesthood, but *upon* the Priesthood. And to receive the Law *upon* the Priesthood, is nothing else but *of* the Priesthood, concerning or touching it. Which sense some Interpreters doe acknowledge, as Junius and Tremellius and Piscator. For the Greeke particle *ἐν* answers the Hebrew *ב* ; which often notes the object or matter of a thing. Now therefore these words may seem to cohere with the minde of the Author three wayes. 1. If we say, that in them he shews the cause, why he named the Leviticall priesthood and no other ; *q. d.* therefore I name the Leviticall priesthood, because the people received the Law of it. 2. That in them he shews cause, why it might seem, that perfection came by that Priesthood ; namely, because the people received the Law of it. 3. That those words containe a confirmation or peculiar reason, why if perfection came not by the Leviticall priesthood, there must not be another Priest ordained diverse from the Leviticall. For though this would bee sufficient of it self to exclude another Priest ; yet it follows so much the more, if not only perfection be by the Leviticall Priesthood, but also that Priesthood was established by the Law : and of this reason wee most approve. Therefore it is as much as if the Author had said, If perfection be by the Leviticall Priesthood, especially seeing concerning it, Laws were given to the people ; what need is there, for the ordination of another Priest ? for many times in Scripture a reason of a sentence is inserted, before the sentence bee fully uttered in all the parts of it. Whereof among other places we have an example, 1 Pet. 4. 1. 2. in these words, *For he that hath suffered in the flesh hath ceased from sin*, which must be read as in a parenthesis. For they containe the cause, why Christians must suffer in the flesh with Christ ; *i.* crucifie the flesh, because he that hath suffered in the flesh ; *i.* whose body is put to death, he hath ceased from sinne. And the reason is generall, agreeing to all the dead. Therefore the words which follow from the beginning of the second verse, That he no longer should live, &c. must not be joynt with the words next preceding, Ceased from sinne ; but (they being included in a parenthesis as a generall reason) they must be referred to the former words, arm your selves, as to their finall cause. The mind of the Author in this place will be more plain, if we transfer these words, to the end of the verse, thus. Therefore if perfection be by the Leviti-

call

call Priesthood; what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron; especially seeing of that Priesthood the Law was given to the people? For thence it presently followes, that together with this Priesthood the Law must be abrogated, when a Priest ordained according to the order of Melchisedec, which should not be abrogated unlesse there were some default in it. *That another Priest should rise*] From his former grounds he inferres, that a Priest after the order of Melchisedec, must be another and a different Priest from those Priests that are after the order of Aaron. For Melchisedec was both a King and a Priest; the Levites were onely Priests; he had no Priestly pedigree, these must have so; he had neither predecessor nor successor: these succeed one another; he is an eternall Priest; these dye: lastly, he is greater and worthier then Abraham himselfe, and therefore much more so then the Leviticall Priests. *After the order of Melchisedec*] The order of Melchisedec is a little otherwise taken then the order of Aaron: for by that is signified a likenesse onely with the Priest Melchisedec, as the Author speakes afterward, ver. 15. but in this is contained not onely a likenesse with Aaron, but also a naturall succession into his place and Priesthood.

12. *For the Priesthood being changed, there is made of necessity a change also of the Law*] He brings a reason, (which notwithstanding was before tacitely shewed in the parenthesis which we explicated) why a Priest must be ordained according to Aaron, and no other rise according to the order of Melchisedec, if by the Aaronicall Priesthood mens sins could have beene expiated perfectly. The reason is, because the Priesthood could not be abrogated or changed, unlesse the Law whereby it was established were abrogated and changed also. Wherefore either to preserve the authority of the Law it selfe, if not for the dignity of the Leviticall Priesthood, a Priest must have beene ordained after the order of Aaron, if perfection came by that Priesthood. But because this was not done, therefore it is manifest that perfection could not be given by that Priesthood, and consequently for the imperfection of it, there was good cause it should expire. He saith the Priesthood was changed, not onely for that it was translated to another Tribe (diverse from that of Levi) wherein a Priest was ordained after the order of Melchisedec: but also in that the Priesthood it selfe was altered and changed into another kinde different from the former. Although to the end the Author might use this word in this latter sense for altered, therefore from the former sense of changing the Tribe, he might take occasion consequently to use it of the Law, thereby to signifie the abrogation of the Law. For hence afterward at the eighteenth verse, when he speakes of the Law alone, instead of the word changed, he puts disanulling, or abrogating. And the abrogation of

of the Law, though in this place it properly be referred to that part of the Law, whereby the Aaronicall Priesthood was established, yet we must know, that upon the abrogation of that Sacerdotall Law, all the force and authority of the Law of Moses was disannulled also, especially concerning externall rites and ceremonies. For together with the Priesthood, not some one Law fell alone, but many Lawes and divers rites fell with it; neither is there any cause to thinke, but that upon the expiring of so many Lawes, all the rest of the same kinde and nature died also. And besides, upon the abrogation of one Commandement of Moses Law, is not that bond of the Law dissolved, which layes a curse upon him, that continues not in all things that are written in the booke of the Law: but upon the dissolution of this bond, the whole frame of the Law must needs fall asunder. For from that bond it appeares that it was the minde of the Law-maker, that all the precepts or commandements of that Law should either stand together, or by the fall of one, the authority of the whole Law should faile.

13. *For he of whom these things are spoken*] Here the Author proves, that the Priesthood being changed, or another Priest after the order of Melchisedec being ordained, the Law thereupon must needs be changed or abrogated. The reason is, because the person designed by these words *Thou art a Priest for ever after the order of Melchisedec*] descended not from Levi, but from another Tribe; out of which no person descending might lawfully approach to the Altar, to offer sacrifice as a Priest. But the Law which ordained the Priesthood of Aaron, did expressly provide, that no man not of the Tribe of Levi, and no man of that Tribe not of the family of Aaron, should exercise the Priesthood. Whence it is manifest, that a Priest after the order of Melchisedec could not be ordained, unlesse the Law were violated. *Pertaining to another Tribe, of which no man gave attendance at the Altar*] Attendance at the Altar, is the performance of the Ceremonies, by officiating at the Sacrifices, and ordering those things that appertained to the Altar & to such other services. And attendance here must not be taken for the act of doing it, but for the right to do it: for it is well knowne, that some Kings did dare *de facto* to approach unto the Altar & burn Incense there, but by usurpation, and without any right to do it.

14. *For it is evident our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning Priesthood*] Here he confirms his former reason, that Christ our Lord of whom these words were spoken, that he was a Priest for ever after the order of Melchisedec, pertained to a Tribe, of which no man gave attendance at the Altar, or performed the office of Priesthood. The reason is, because it is evident that he sprang out of Judah, of which Tribe Moses spake nothing concerning the Priesthood; and therefore by the Law had no right to the Priesthood; for this followes upon the former. And the Author



takes it for granted, that he of whom the words of the Psalm are spoken, is our Lord Christ the anointed of God. That Christ sprang out of the Tribe of Judah, he saith it is evident, *i.* generally knowne to all men; for no man was ignorant that Christ came from the line of David. And he had good reason to take this for granted, because these words of the Psalm, *Thou art a Priest for ever* are spoken of him, whom David in the beginning of that Psalm calleth his Lord, speaking of him in the spirit: but he that is the Lord of David, must needs be our Lord also; who seeing he is mentioned of the Lord Jehovah, or the most high and onely God, as a distinct person to whom the words were spoken, from him that spake them, Sit thou at my right hand, and Thou art a Priest for ever, certainly he can be no other then Christ our Lord the anointed of God. For that this was acknowledged of the Masters and Doctors among the Jewes, it is manifest from hence, that Christ disputing with the Pharisees, supposeth it, as a thing no way doubtfull but confessed of all, when he demanded of them, How David could call Christ his Lord, seeing as they had answered him, he was his son. For unlesse they had all acknowledged it, the answer had beene easie to say, that Christ was neither that Lord, nor so called of David. The Author also supposeth it for granted, that our Lord Christ sprang from the Tribe of Judah, because he wrote to them who were already perswaded that Jesus of Nazareth was Christ. And Christ, though he was conceived by the holy Ghost, without the act of any man, yet is said to spring from Abraham, from Judah, and from David; because he was borne of Mary the wife of Joseph, who was of the posterity of David, of Judah, and of Abraham. For any son, that is borne of a mans wife, which is accounted her husbands body, though it be not begotten by the husband, so it be not begotten by any other man, is his son who is husband to the woman. For God hath free liberty to give a man a son any way, whether naturally by the husband, or supernaturally without the husband. For by the Law of God it was ordained of old, that when the husband died without issue, his brother if he have any, should marry the widow, and as soone as he had any childe by her, it should be called the seed of her husband that was deceased. With how much more reason may Christ justly be called the son of Joseph, and therefore of David, Judah, or Abraham: because, though he were not begotten by Joseph himselfe, yet he was begotten in his life time, not by the act of any other man supplying the part of Joseph, but by the worke and power of the holy Ghost; and by him begotten upon Mary the espoused wife of Joseph. The points by some disputed on this place; whether Christ by his mothers side were not of the Tribe of Levi: are doubtfull in themselves, and impertinent to the matter. For among the Jewes, no man was referred to any Tribe, but by his father. Hence in all the genealogies or pedigrees mentioned

tioned in Scripture, men onely are named : but the genealogies of women are never described, or no otherwise but by the men, as the genealogie of Iudith, chap. 8. But if in any genealogie a woman be mentioned, her parents are not inserted, as Matth. 1. Boos begat Obed of Ruth; Judas begat Pharez of Tamar. David begate Solomon, of her that had been the wife of Vrias. The reason is, because it mattered not for the tribe or pedigree of what woman the childe were borne, whether of one or other. For the father alwayes gave the tribe and family to the childe. Wherefore the genealogie of Christ, whether by Matthew, or Luke, is not framed from the ancestors of Mary but of Joseph.

15. *And it is yet more evident, for that after the similitude of Melchisedec, there ariseth another Priest.*] By another argument taken from the nature of the Priesthood, he shews, that by the rising of another Priest after the order of Melchisedec, the Law is abrogated. *q. d.* If it be evident, as it is, that upon the translation of the Priesthood to another tribe or family, contrary to the precept of the Law, the Law it selfe is thereby abrogated : much more is the abrogation of it evident, upon the rising of another Priest after the order of Melchisedec. If the Priesthood had been onely translated to another tribe or family, and remained in the former qualitie of it, without any other alteration, certainly lesse violence had been done to the Law : but seeing the Priesthood is translated into another family and tribe, upon which the Law no way settled it, and also altered into a new kinde of Priesthood, much more is it evident, that by this translation and alteration of the Priesthood, the Law it selfe is changed and abrogated. *After the similitude of Melchisedec, there ariseth another Priest.*] Another Priest, notlike Aaron, to be either of his family, or of his continuance : but like Melchisedec, to continue a Priest for ever.

16. *Who is made not after the Law of a carnall commandment : but after the power of an endlesse life.*] The Priest after the similitude or likenesse of Melchisedec, is not like the Priests after Aarons order, who are made after the Law of a carnall commandment; neither is hee a temporary Priest to live for a time onely as they did : but an eternall Priest for ever. *After the Law of a carnall commandment.* By Law of commandment, he meanes those particular precepts in the Law, for the election and ordination of the Priest, which are called carnall, because they had respect onely to the flesh, and considered onely the linage, birth, and death of the Priest, binding the Priesthood to a certain tribe, namely, of Levi, and to a certain family in that tribe, namely, of Aaron : and providing for the mortalitie of the Priest, by determining the rights of succession, all which considerations are carnall, respecting onely the flesh. For the Law commanded that upon the death of one Priest, another should succeed him; to the end, that though the Priests

dyed, yet the Priesthood might not die. According to this carnall commandment or Lawes respecting the flesh, that Priest was not to be ordained, who was to be made after the order of Melchisedec: For hee had neither predeceffour nor successour, neither came hee from the family of Aaron. The particle *after* doth here note the manner of the Priesthood, for the constitution of it, as applyed to some certaine rule or Law; for though the word sometime signifie otherwise, yet this is the most usuall sence of it. So that here is proposed unto us, the qualitie of that Priest, who is after the likenesse of Melchisedec, and a qualitie contrary to the qualitie of the Priests after Aarons order; because as we have often noted, every Aaronicall Priest was but temporary onely for a time: but the Priest after Melchisedecs order is perpetuall and eternall for ever. The words following do enforce this sence, especially if wee regard the prooffe contained in the verse following. *But after the power of an endlesse life* ] The Priest after Melchisedecs order, is such a one, as hath the power of perpetuities, such as an endlesse life requires to be. Hee is not a carnall, mortall, and frail Priest, that after a little time should need a successour: but a most potent Priest that hath an absolute power, an eternall Priest that hath an endlesse life: For to this sence, that which followes doth excellently agree.

17. *For hee testifieth, Thou art a Priest for ever, after the order of Melchisedec. q.d.* Therefore I say, that the Priest after the order of Melchisedec is an eternall Priest, because God openly testifies it, when hee saith, Thou art a Priest for ever after the order of Melchisedec.

18. *For there is verily a disanulling of the commandment going before.* ] He had said before, that if the Priesthood were changed, then the Law also must be changed; and hitherto he hath proved that consequence. Now he shewes the reason why the Law must be antiquated, changed or abrogated: For hee seemes to looke backward to the principall purpose, and the scope of the former words, partly expressed, verse 12. and in a manner repeated, verse 15. and so againe, verse 16. where hee saith, that Christ is not made a Priest according to the Law of a carnall commandment. In which words he shewed, that the commandment of the Law for ordaining of the Priest, was neglected in Christ, and therefore abrogated. Therefore now lest any man should marvell at this, hee shewes the reason why the Law was justly abrogated. *For the weaknesse and unprofitablenesse thereof.* ] This is the cause why the Law was abrogate, because it was weake and unprofitable. For all Lawes use to be abrogated and disanulled, when by experience they are found to be ineffectuall, weake, and unprofitable; for wise men have found out no other causes, why Lawes should be disanulled and repealed. Now the infirmitie of a Law appears in this, that it cannot performe the matter for which it was ordained: which infirmitie or weakenesse

wickednesse of the Law, he either explicates or amplifies by the word unprofitable; for the weakenes of a Law makes it uselesse.

19. *For the Law made nothing perfect.* ] Here hee proves that the Law is weake and unprofitable; whereof he gives this reason; because it made nothing perfect. 1. it contained no perfect expiation for sinne, as wee heard before, verse 11. and shall heare it againe, Chapter 10. verse 1. 14. Now perfect expiation consisteth in a totall taking away all guilt of all sinnes, and of all punishments, not onely temporall but eternall. Such an expiation the Law conferred upon no man. For if (as wee saw at the 11. verse) the Priesthood could not do this; how could the Law doe it, seeing the Law could doe nothing this way, but by vertue of the Priesthood? The Law did condemne men, but not justifie them; it granted expiation to some small sinnes, and that only in regard of temporall punishment; but for heynous offences, upon which it ordained the punishment of death, it le ft no pardon; but laid a curse upon all, that offended highly. In this perfect expiation, is contained antecedently, as I may say, an obduction from sinne. For perfect expiation comes to us upon that condition, as we shall see, by the opposition following. *Made nothing perfect* ] Nothing here is put for no man, the neuter gender for the masculine; and so likewise at the seventh verse. If therefore the Law could bring perfect expiation and justification to no man, it is justly said to be weake and unprofitable; namely, in regard it could not produce the true and perfect good of men. *But the bringing in of a better hope did* ] *q.d.* The Law perfected no man: but the superinduction of a better hope doth perfect men; for here is an illustration from the contrary. By a better hope, hee understands the hope of eternall life, joyned with a plenary remission of all sinnes, granted from God to all penitent persons; without which remission, the promise of eternall life made to mankinde, had beene ineffectuall and unprofitable; seeing we have all sinned, and thereby made our selves unworthy of eternall life. Therefore the Author describing afterward the new Covenant in the words of the Prophet, and shewing that it is established upon better promises, mentions only the remission of sinnes granted in the new Covenant. And by the new Covenant or Gospel, and the Priesthood of Christ adjoynded to it, this better hope is superinduced upon the Law. For the new Covenant brings a better hope, because it is established upon better promises; but not without the Priesthood of Christ, which doth not only confirme and establish the promises of the Covenant, but doth also perfect and performe them. For the perfect remission of our sinnes depends upon Christs Priesthood; and therefore the Priesthood of Christ spoken of in this place, must here be joyned with the new Covenant; as also the old Priesthood and sacrifices must be joyned with the Law. Therefore the superinduction or bringing in of a better hope,



hope, that is, the new Covenant containing the Priesthood of Christ, which gives us an assured hope of eternall life, and of perfect forgiveness of all our sins, doth most perfectly expiate men, and purge them from all guilt of all sinne. *By the which we draw nigh unto God.*] Here he gives a reason why this hope is better and doth perfect us, because it makes us to approach and come neare unto God, by suing for his favour, by serving him with all our heart, and obeying him in all things commanded us. For he that hath this hope in God, purifieth himselfe even as he is pure, 1 John 3.3. And because we approach unto God, therefore reciprocally God also approacheth and draweth nigh unto us, i. doth embrace us with a strict bond of love, that so being purged from all sinne, hee may deliver us from eternall death, and invest us with eternall life. Hence saith St. James. Draw nigh unto God, and he will draw nigh unto you, Jam. 4.8. The Law therefore because it wanted this hope, could not make us draw nigh unto God; and because it could not doe that, therefore it could not make us partake of a perfect expiation. For our approach unto God, is the way to perfect expiation; seeing while we approach unto God, we cast off sinne and live godly: and while God approacheth unto us, we are thereby perfectly expiated and justified. As therefore this bringing in of a better hope, makes us approach unto God, so far it justifies us: Which the Law could not doe, but for the rigor of it, whereby it excludes penitents from a full remission of sins: and also for default of any open promise of eternall life, which ministers unto men great power and courage for obedience unto God.

20. *And in as much as not without an oath, he was made Priest*] After the Author had shewed that by the Priesthood of Christ, the Law was abrogated, and added the cause of that abrogation, and taught that in the room thereof there succeeded a far more excellent Covenant, that maketh us approach unto God. Now by a new argument hee shews how much Christ our Priest is greater then the legall Priests, and how far the new Covenant excels the old. And he draws his argument from hence, that Christ was made a Priest with an oath; but the old legall Priests without an oath: from whence it plainly appeares, that Christ is better then they. For an oath declares the truth and the strength of a thing. Now the things that God will have to be firme, strong, and unchangeable, must needs bee better then those things which have not that firmity and strength; such as are the things whereto no oath is added, but God will have them to depend upon his will and pleasure; that he may either remove or retaine them, as it shall seem good unto him. And besides, looke how much better the Priest is, so much is the Covenant better. For the Priesthood takes all the dignity and excellency of it, from the Covenant of God; and by the Priesthood the effect of the Covenant is performed. And therefore from

from hence that Christ was made a Priest by oath, by so much hee was made a surety of a better testament, as the Author rightly collectes it, ver. 22. that is, by how much Christ, who was ordained with Gods oath, is better then the Priest who was ordained without an oath: by so much is the new Covenant better then the old.

21. *For those Priests were made without an oath; but this with an oath*] This whole verse must be read in a parenthesis, because it contains an opposition between the old Priests and Christ, in as much as they were made Priests without any oath of God, but Christ with an oath. *By him that said unto him*] namely by him that said those words unto him, Thou art a Priest for ever, &c. And by him that said those words to Christ, God himself seems to be understood, although the words next cited, *The Lord sware and will not repent him*] seeme not to be the words of God himself, but of the Prophet, who relates this oath of God. But because the words following, *Thou art a Priest for ever*] are the words of God, therefore by him that said unto him, the Author might well meane God. For although in these words, there bee no oath of God expressed, yet it is as much as if it had been expressed, seeing the Prophet testifies, that God uttering these words did swear, which therefore the Author would not omit, though he were to relate the words of God himselfe and not of the Prophet. But if by him who said these words unto Christ, we understand not God but the Prophet, as some Interpreters upon that Psalm do, who so expound these words, as if the Psalmist had said, The Lord sware, &c. Thou art a Priest for ever, then the Prophet must be meant, by a common forme of speech, that Christ was made Priest by the Prophet, because the Prophet by these words did foretell and declare that he should bee made Priest. For many times in Scripture the declaring of a thing is said to be the doing of it. In this sense Jeremy is said to have been appointed, to root out and to destroy, to build and to plant, Jer. 1. 10. So the Prophet Esay is said, to raise up the tribes of Jacob, to restore the preserved of Israel, and to be given for a light to the Gentiles, because he prophesied and foretold of these things. *The Lord sware and will not repent*] This oath argues that the matter of it was great, certain and unchangeable, and because God will not repent it, therefore it was very good and acceptable to God. So that the thing must not be altered or undone, both in regard of the oath and of the goodnesse of it. Unlesse by not repenting we conceive the settled constancie of God, never to revoke or alter the matter. For repentance attributed to God, signifies only a change of the fact: by way of resemblance from men, who if they repent, doe commonly alter the thing, if it lye in their power.

22. *By so much was Iesus made the surety of a better testament*] These words are cleerely answerable to the beginning of the 10. verse, as ap-

peeres

peeres by the particles of relation there and here, *in as much*, and *by so much*. Jesus is called the surety of the Covenant or Testament, because he contracted it with us in the Name of God, and ratified it on Gods part, making faith of it unto us, that God would keepe the promises of his Covenant. Not therefore, as if he became our surety to God, and tooke upon him the payment of our debts. For, we sent not Christ unto God in our name, but God sent him to us in his Name. And Christ came to us from God, made a Covenant with us, became surety for the promises of it, and undertooke they should be performed. And therefore he is not called a Surety simply, but the Surety of the Covenant. And he undertooke for the truth of Gods Covenant diverse wayes, as by his perpetuall testimony in words for the force and strength of it, by proving the faith of his function in it in many documents, by his perfect innocency and holinesse of life, by severall divine workes and miracles which he wrought, by suffering a grievous death, to assert the truth of his doctrine. Hence his Apostle John produced those three witnesses of undoubted faith, to confirme the truth of Christian Religion; namely, the Spirit, water and blood, 1 John 5.8. Where by Spirit he understands that divine power in Christ, which he shewed in his admirable workes; by water, the blamelesse and spotlesse life of Christ; and by blood, his bloody death. For Christian truth approves it selfe by such witnesses. That divine Spirit, testified by so many wondrous workes, doth it not evidently declare, that Christ was a divine man, sent from God; and therefore that he preached nothing forged of himselfe, but onely that which he had received from the God of truth? Would that God who is most holy replenish an impostor with such & so great gifts of his Spirit? The most pure and holy life of Christ, is it not an open testimony, that Christ respected no earthly thing, that he sought no worldly wealth, no honors nor pleasures? but had reposed all his hopes in God, and in those heavenly goods which he promised unto others. From whence otherwise could so great holinesse of life proceed, and so great contempt of all worldly things? For Impostors use not to trust in God, and to expect from him the rewards of heaven. Impostors use not to passe their life in such holinesse & abstinence from all sin. For why do they labour to delude men with their impostures and deceits? Do they it only to deceive without any advantage to themselves, and to expose themselves to nothing but diverse dangers and troubles, which commonly accompany such impostures, and making themselves guilty of this one thanklesse wickednesse, to follow piety in all things else? certainly nothing lesse. Such kinde of persons seeke their owne commodity, to gaine wealth, to get a vaine glorious name, and to abound in pleasure, which whoso symes at, cannot leade a life innocent and void of all blame. Hence the Apostle speaking of Impostors or false teachers doth justly affirm,



affirme, that they have their belly for their god, and minde earthly things; that they are enemies to the Crosse of Christ, and have their conscience seared with a hot iron, Phil. 3. 18, 19. and 1 Tim. 4. 2. And Christ warning his Disciples to beware of false prophets, tels them, that such may be knowne by their fruits, *i.* by their works, which are an infallible signe of their deceit. Doe men (saith he) gather grapes of thornes, or figs of thistles? an evill tree cannot bring forth good fruit. Mat. 7. 16. For however for a time they may dissemble and make shew of godlinesse, yet they cannot do it constantly. For feigned holinesse lasteth not long, and covert wickednesse lyes not long hid. The life therefore of Christ being carried on in one perpetuall tenor of innocency and holinesse, doth wholly vindicate him from the crime of any imposture. Hence Christ himselfe contends with the Jews by this argument. *Which of you convinceth me of sin? and if I say the truth why do yee not beleve me?* John 8. 46. *q. d.* Either convince me of sin, or if ye cannot do that, but that my innocency acquits me from all crime, why do yee rejoyce at me as an Impostor and a counterfeite, and do not rather acknowledge my doctrine for truth? Lastly, the Bloud of Christ, *i.* his cruell and infamous death, which he suffered with such constancy, that hee might asseert his doctrine, and especially that hee might testifie himselfe to bee Christ, and the Sonne of God; what possible suspicion can this leave of the least fraud or falshood? For if Christ had beene conscious to himselfe of any fraud or falshood, would hee have cast himselfe upon so infamous and fearfull a death? and endure it with such patience and constancy of minde? If he had an intent to get himselfe a name by lyes and deceits, would he have cast himselfe so freely upon extreme reproach and disgrace, and get fame by no other meanes but by an infamous death? for being condemned to the Crosse, what could he else hope for, if hee were an Impostor? But if Christ were no way conscious to himselfe of any fraud or falshood, but suffered death to asseert his doctrine, who sees not but he must needs be void of all offence? For if his doctrine were false, it must needs be fained of himselfe. For he publicquely professed, that he had seene the Father, had received commands from him, and was sent from him into the world, that he was the Son of God, and the King of Gods people, which God had promised long before. Now if these things were false, how could Christ be ignorant of their falshood? but if he knew them to be false, whence could he have such a contempt of death for the asseerting of them? whence could he have such an invincible constancy and courage of minde? Seeing therefore we have Jesus a surety of the new Covenant, attested with so many documents of the truth, shall we doubt to joyne our faith unto him, to rest upon the hope of those heavenly blessings which he hath promised in this Covenant, to cast off the yoke of sin, and to give our name



up to God and his righteousness. Some man may marvaile, why the Author treating of Christs Priesthood both before and after, should suddenly call him the surety of the new Covenant, and not the Priest of it? Why did hee not say *by so much was Iesus made a Priest of a better Testament?*] For the whole context of the Chapter seemes to require this. It is very credible, that in the word surety, the Priesthood of Christ is also understood. For it is the part of a surety not onely to promise something in the name of another, and to interpose his faith for another; but also if the cause require, to performe the thing he promised in anothers name; and among men, there is cause, if the principall performe it not, for whom the surety interposed: but here it proceeds upon a contrary cause, (for the former cannot here take place) namely, because he for whom Christ interposed as a surety, doth performe his promises to us by Christ himselfe; in which action the Priesthood of Christ doth chiefly consist. For Christ as he is a Priest, doth now in heaven nothing more intently, then to performe Gods promises unto us, i. he takes away all punishment of our sins, he endowes us with Gods gifts and graces, and at last translates us into heaven.

23. *And they truly were many Priests, because they were not suffered to continue by reason of death.*] Here he brings a new difference betweene Christ a Priest after the order of Melchisedec, and the Priests after Aarons order; and withall proves him far more excellent then they. And this difference is, that they were many, but Christ was but one himself onely. The reason of both is taken from the 16. and 17. verses, because they were mortall, and one being dead, another must succeed; but Christ is immortall and lives for ever.

24. *But this man, because he continueth ever, hath an unchangeable Priesthood*] The Priesthood of Christ is said unchangeable, because it is not transitory to change the person, and passe from one to another, for seeing he lives for ever, and hath no successor, therefore the Priesthood doth alwayes remaine in his person. For, because his person is unchangeable and continueth for ever, therefore also his Priesthood is unchangeable and continueth for ever in his person.

25. *Wherefore he is able also to save them to the uttermost.*] From the former verse, he drawes this as a consecratory; wherein appeares a great difference betweene Christ and the legall priests, and his great preeminence above them. Namely, that Christ is able to save for ever, and at all times; which none of them could doe. To the uttermost, in the originall, *in τὸ αἰῶνος*, to the uttermost of time, at all times, and for ever; for uttermost must be referred to the perfection or fulnesse of time, and not of his saving. For although the salvation it selfe, which Christ our Priest brings unto us, be in all points perfect and complete, yet this in this place is not deduced from the former verse, but the o-

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ther onely : So that to the uttermost, is all one with continually and perpetually, as appeares by the latter words of this verse, wherein the Author shews the reason of this, as we shall shew there. *Able to save*] This salvation in reference to Christ, is in it self (as we said) most perfect and absolute: For Christ saveth us, as he takes away all the guilt and punishment of all our sinnes; as hee succours us in our infirmities, from sinking under them, and consequently from falling into punishment for our sinnes thereupon; as he receives our soules into his hands, which he restores us in due time, invested with eternall glory and happinesse: Whereof wee treated, chap. 2. and 4. and 5. *That come unto God by him.*] Christ doth not save all men actually, but them that come unto God by him. To come unto God, is to worship God and serve him with all our heart, by offering sacrifices unto him; as the Author speakes afterward, chap. 13. 15. *Let us offer the sacrifice of praise to God.*] And to come to God by Christ, is to worship God in confidence of Christ, trusting upon him; and in obedience of Christ following his Commandements; and to worship him in worshipping of Christ, by adoring, praising and praying to Christ. For he that doth this, doth not so much worship and serve Christ, as God himselfe by Christ. *Seeing he ever liveth to make intercession for them.*] In these words hee expressly addes the reason of the Confectary, at the beginning of the verse. Christ is able to save to the uttermost, continually, and perpetually, because hee liveth to the uttermost, continually, and perpetually; for he *liveth ever*. Christ is said to make intercession, by way of resemblance, to the legall Priest, who by entring and offering in the most holy place, did make intercession: So also Christ, by his entrance into the heavenly tabernacle, by his owne blood, and by his perpetuall residence there, in procuring our salvation, and the expiation of our sinnes, is said to make intercession for us. But as hee hath all power given him by his Father, as he himselfe saves us, and expiates our sinnes, as he bestowes all happinesse upon us, so he cannot be said to make intercession for us: although these actions differ rationally rather then really: seeing in them hee conveyes that to us, which hee receives of his Father for us, and therefore cannot properly be said to intercede or sue for that, which hee hath full power to give of himselfe; for God hath freely given him that full power.

26. *For such a high Priest became us.*] Hee brings a reason, why Christ was made a Priest to live for ever, to make intercession for us, because such a Priest did become us, or was convenient for us. Whence it appears that the following attributes given unto Christ, do not notifie the innocent life of Christ, which was indeed spotlesse and blamelesse; but his happy and blessed state, whereby it comes to passe that he ever lives, and ever hath a care of us. For although those attributes are most true of Christ, if wee understand them of his life and in-

nocencie: yet being so understood in this place, they make nothing to the present purpose of the Authour. *Who is holy,* ] In respect of his immortall nature, which doth make him a Saint, by sanctifying and hallowing him. *Harmlesse,* ] Not actively to do no harme, but passively to have no harme, by freeing him from all evill and miserie. *Undefiled,* ] His state is purely happy and blessed, not stained or blotted with any adversity or evil. *Separate from sinners,* ] both in place and condition, not conversing any more with them, as once he did upon earth. *And made higher then the heavens,* ] He is now exalted above the two lower regions of heaven, and seated in the highest region, at the right hand of God. All these are said of Christ in some manner by way of resemblance to the legall Priest. Although in these againe there be a great disparity betwene Christ and him, as we shall shew presently. Yet if we respect the dignity of Priesthood, the legall Priest was a venerable and holy person, hee was harmlesse and inviolable, and as his providence and care could lead him, he was undefiled, and hee was separate from sinners, not conversing with them, but residing in the Sanctuary, which resembled heaven. But all these could not be perfect in the legall Priest, by reason of his infirmities; or if they had been most perfect, yet they had been but a shadow of those most divine qualities, which were shewed before in Christ. Now that such a Priest became us, the thing it self declares: for unlesse he were such a one, hee could not be perpetually vigilant & intent over our salvation, to save all that should come to God by him. For the contraries to these qualities, would either trouble the functions of his office, or wholly hinder them: for even the legall Priest, if at any time he were defiled, might not performe the holy services to offer for others, or sacrifice for their sin, till first he had made some entrance in sacrificing for his owne.

27. *Who needed not daily as those high Priests, to offer up sacrifice, first for his owne sinnes and then for the peoples* ] He shews another difference between Christ and the legall Priests, depending on the former differences and consequent from them. For the legall Priests must offer sacrifices yearly, first for their owne sinnes, and then for the peoples: but Christ did this only once. Daily; i. upon the determined and set day for the yearly sacrifice, which was the day of expiation. For that the Author means that yearly sacrifice, it appears from his saying, that those Priests must offer first for their owne sinnes and then for the peoples. But we read not that either hee did or was to doe this at any other time, then at that yearly sacrifice of expiation. For at other times he must either offer for himselfe alone, if he stood guilty of some sin; or if he were partaker of sinne with the people, he must expiate it with one only sacrifice for himselfe and them together, and not sacrifice first for himselfe, and after for them. See afterward chap. 10. v. 11. where *daily* is likewise taken for the appointed and set day. *For this hee did once* ]

1007.] He speaks of Christ our Priest. What did Christ once? certainly nothing else; but what the old high Priest did yearly upon the set day. But it is manifest from the former passages, and from the context of the reasons, that he speaks not here principally of the offering for the peoples finnes on that day; but especially for the offering for the finnes of the Priest himselfe. Sinnes are properly transgressions of Gods Lawes, which seeing they had no place in Christ, for hee knew no sinne; therefore there must needs be an impropriety in the word finnes here; for by them must be meant the infirmities and sufferings of Christ, whereof we spake before chap. 5. 2, 3. For we have already seen that the contraries to these infirmities and sufferings, were in the next verse before described by the names of holinesse and harmlesse-nesse: for these two verses do mutually illustrate each other. *When he offered up himselfe*] He shewes when Christ offered for himselfe, namely prayers and supplications, as we heard before, chap. 5. 7. And then he offered for himselfe, when he offered himselfe for God, when hee prepared himselfe for the offering of himselfe; i. when he was slaine as a sacrifice. For the offering of Christ in this place must be so farre extended, as to comprise his death, as a necessary antecedent, or a kind of beginning and entrance to it. Therefore Christ, because hee now lives happy and blessed for ever, and nothing can interrupt or hinder his happinesse, therefore I say, he is now secure of himselfe, and need no more offer for himselfe, but is only carefull for us and our salvation. Yet because the time was once, when he was forced to offer for himselfe, therefore being well acquainted with sufferings, he will so much the more readily succour the distressed. But seeing this verse depends upon the former, and is inferred from thence; it appears therefore that the former verse speaks not of the manners of Christ our Priest, but of his blessed state and condition. For Christ needs not therefore not offer any more for himselfe, because he was holy and harmlesse in respect of his manners and actions here upon earth, seeing he was alwaies so, but because by his Resurrection to Immortality, he was freed from all harmes and evils for ever. As therefore the finnes of our Priest signified his sufferings and paines: so the contraries to these his holinesse and harmlesse-nesse in the former verse declare him exempt and free from all such evils.

28. *For the Law made men high Priests which have infirmity*] Hee addes the cause of this difference between Christ and the legal Priests, because the Law made men high Priests which have infirmity, i. such as can never depose their infirmity, which alwayes held them in this condition, that after expiation for their finnes and errors, they againe fell into the like finnes and errors, which required againe another expiation. *But the word of the oath which was since the Law*] The word containing the oath, whereof he spake before, ver. 20. That oath whereby



whereby Christ was ordained Priest was since the Law, and therefore the Priesthood of Christ is no way depending or established by the Law. For here the word of the oath made since the Law is opposed to the Law. *Maketh the sonne who is consecrated for evermore.* Maketh the sonne Priest: The sonne is here put eminently for the Sonne of God, and opposed to common men, who have infirmities, as those men had whom the Law made Priests, so in many places of Scripture Christ is opposed to the rest of men. See Gal. 1. 1. and Ephes. 1. 7. *Consecrated for evermore.* Christ is expiated for evermore, not in respect of the time past, as of old under the Law, under which the Priests by reason of their infirmities were forced to renew their expiation every year. But Christ by his one single expiation upon the crosse, was freed from all further sufferings and paines for evermore, so that he hath no further need to expiate or offer for them any more for ever. And hence againe it appears, that Christ was not fully and perfectly our high Priest, before he was consecrated, expiated, and perfected, for evermore. That is, before he became immortall,

### The Contents of this seventh Chapter, are,

#### 1. Melchisedec was a Priest, v. 1.

Reason. 1. Because he blessed men sacerdotally, for so he blessed Abraham, v. 1.

2. Because he received tithes; for Abraham gave him a tenth, v. 2.

#### 2. Melchisedec was a singular Priest, v. 3.

Reason. 1. Because there were no more Priests of his order; for he was without father or mother, without predecessor or successor, v. 2.

2. Because he was a perpetuall Priest: for he had neither beginning of dayes, nor end of life, but remained a Priest continually, v. cod.

#### 3. Melchisedec was greater then Abraham, v. 1.

Reason. 1. Because he blessed Abraham sacerdotally, v. cod.

2. Because he received tithes from Abraham, v. 2.

3. Because he was in a manner an eternall person, that had no parentage, neither beginning of dayes, nor end of life.

#### 4. Melchisedec was greater then the Leviticall Priests, v. 5.

Reason. 1. Because he blessed them in Abraham, who had the promises of them, that they should be his seed, v. 6.

2. Because he tithed them in tithing Abraham, for they were then in the loynes of Abraham, v. 5. 9. 10.

3. Because he was a singular and an eternall Priest: but they were many and mortall, for they dyed and succeeded one another, v. 8.

#### 5. Christ is not a Priest after the order of Aaron, v. 11.

Reason. 1. Because Christ sprang not from the tribe of Levi as Aaron did, but from Juda, another tribe, v. 13. 14.

2. Because Christ was not ordained by vertue of any carnall law, that respected his birth and parentage, as Aaron and his successors were, v. 16.


3. Because Christ was made with an oath, to make his Priesthood immortall

mutable and irrevocable, but they without an oath, v. 20, 21.

4. Because Christ was a singular and eternall Priest, whose Priesthood is unchangeable: but they were many and mortall, and their Priesthood transitory, changing upon death from one person to another, v. 23, 24.
  5. Because Christ is in a divine and blessed state; for he is inviolable, unharmed, undefileable, separte from sinners, and seated in heaven: They had not the substance of this state, but only some shadow of it, v. 26.
  6. Because Christ needed but one offering for himselfe, whereby to expiate and put off his infirmities for ever: they needed yearly a new expiation for their infirmities, v. 27, 28.
6. Christ is a Priest after the order of Melchisedec, chap. 6, v. ult.
- Reason. 1. Because Christ is a Royall Priest, both a King and a Priest, as Melchisedec was, v. 1.
2. Because Christ is a singular Priest, having no other Priests after his order but himselfe, for he was without predecessor and successor, as Melchisedec was, v. 3.
  3. Because Christ is an eternall Priest, who liveth for ever, as Melchisedec is said to have done.
7. The Leviticall Priesthood is expired, v. 11.
- Reason. 1. Because Christ another Priest is raised up, who is not after Aarons order, v. eod.
2. Because the Priesthood is translated from the tribe of Levi, upon whom the Law had sealed it, v. 13, 14.
  3. Because that Priesthood was ruled by a carnall law, with respect to the birth, life and death of the Priest, v. 16.
  4. Because it made no perfect expiation for sinnes, for thereto it was weak and unprofitable, v. 18, 19.
8. The Leviticall Law is expired, v. 12.
- Reason 1. Because that Priesthood is abrogated and changed, v. eod.
2. Because the commandments and precepts of it were carnall, touching the line, the birth and death of Priests, touching washings of the flesh of men, and sacrificing the flesh of beasts, v. 16.
  3. Because it made no perfect expiation for sin, but so that offelt was weak and unprofitable.

## CHAPTER

## CHAPTER VIII.

1.  *Of the things which we have spoken, this is the summe. Wee have such an high Priest*] Hee had before spoken many things concerning Christ our high Priest, both for his quality what manner of person hee is, and for his dignity, how farre hee exceedeth the legall Priests: Now being partly to adde something further, and partly to repeat something formerly spoken, he calles this repetition the summe of what hee had spoken. Now the *summe* may signifie either the breuiat of what hee had spoken, or else the maine head and principall point, which last sense is most agreeable to this place: *q. d.* Of all those things which have been or may bee spoken concerning Christ our high Priest, the main head or principall point is this, That we have such an high Priest who is set on the right hand, &c. *Who is set on the right hand of the throne of the Majesty in the heavens*] Of these words we treated chap. 1. 3. And by them is signified unto us so great a dignity and Majesty in Christ our high Priest, that there was scarce extant any shadow of it in the ancient legall Priests, seeing none of them did ever sit at the right hand of that throne, which was placed in the oracle of the Sanctuary, namely of the Mercy-seat or covering of the Arke, which was all over-shadowed by the wings of the Cherubines, and called the Throne of God; whereupon God was said to sit between the Cherubines: But all those legall high Priests, when they entred into the oracle (or most holy place of the Sanctuary) were forced to stand before the Arke, and so before the Mercy-seat upon it. But Christ is so great an high Priest, that he sits on the right hand of the throne of Majesty, and that in heaven. *The throne of the Majesty*, is the Majefticke and stately Throne, whereon he sits, who is King of Kings, and Lord of Lords, who only is Almighty, who only hath immortality, and dwells in a light unapproachable.

2. *A minister of the Sanctuary, and of the true Tabernacle*] The Epethite or Attribute true, must be added both to Sanctuary and Tabernacle; that Christ is a Minister of the true Sanctuary, and of the true Tabernacle, which is Gods heavenly habitation. This is called the true Sanctuary and Tabernacle, not in reference to false and fained Sanctuaries, but in respect of umbratious and terrene Sanctuaries, which did but represent and signifie the true, perfect, solid, and heavenly Sanctuary.

ry, wherein God himselfe doth really and truly dwell; and whereto the name of the true and right Sanctuary doth perfectly agree. Of this true and heavenly Sanctuary Christ is the Minister, as anciently the legall high Priest was the minister of the terrene Sanctuary. For these words serve somewhat to declare the residence of Christ at the right hand of Gods throne. Now to bee a Minister of the Sanctuary is nothing else, but to Minister unto God in the Sanctuary, to officiate and be busied about the Sanctuary, to procure and order the things that pertaine to the worship of God in the Sanctuary. And Christ residing in heaven doth Minister there, by executing Gods decrees, by ordering heavenly things, and whatsoever pertaines to Gods heavenly worship and service, prescribed and commanded in the new Covenant. The word Leiturgist or Minister doth not always signifie a simple officer, waiter, or hand-servant: but many times such a one, who with speciall authority and power doth execute some charge, as the legall high Priest in the Tabernacle had the chief authority and presidency over all things pertaining to divine worship. *Which the Lord pitched and not man*] Either these words containe the cause, why that heavenly Sanctuarie is called the true Tabernacle, because it was erected, not of man, as that was under the Law, but God himselfe, who is our Sovereigne Lord. For that Sanctuary must needs bee the true and right one, which the hand of man did not frame for God, but which God raised for himselfe by his owne hand. Or else these words are added, to amplifie and illustrate the point, to make it the more evidently appeare, how much this heavenly Sanctuary differs from the earthly, and exceeds it. So also Paul to the earthen and fraile tabernacle of our mortall body opposeth that heavenly building of our glorious body made of God, and not by the hand of men. Ye have the same opposition after ward in this Author between the earthly Sanctuary and the heavenly, chap. 9. verse 11. 24. in like manner betweene cities made by the hand of men, and that heavenly city prepared for the godly, whose Architect and Builder is God himselfe, Chapter 11. 10.

3. *For every high Priest is ordained to offer gifts and sacrifices:*] He proves that Christ our high Priest is a Minister of the Sanctuary; because he is ordained to offer gifts and sacrifices; for this function is naturall to the office of a Priest; and he that offers gifts and sacrifices must needs be the Minister of a Sanctuary. *Wherefore it is of necessitie this man have somewhat also to offer.*] The sence of these words is not so to be taken, as to leave a scruple in us, as if Christ had only somewhat that he might offer; and yet wee might doubt whether hee would offer, or must offer, or doth indeed offer; but that according to the nature of his office, hee doth actually offer: For in this sence wee often say, I have something to give, or to say unto you. i. I will, or must give, or say



something unto you. From these words of the Author it is most manifest, that Christ doth now offer in heaven, for as the Author will shew afterward, he offers himselfe to God. For hee proves (as we have said) that Christ doth minister in the heavenly Sanctuary, as appears by the precedent and subsequent passages. And this hee proves from hence, because every Priest, and therefore Christ, is ordained to offer gifts and sacrifices, and therefore if he will performe his office, hee must indeed offer, which if hee doe, then it followes that hee is a minister of the Sanctuary.

4. *For if he were on earth, hee should not be a Priest.* ] Here hee confirms the other part of the second verse, that Christ is a Minister, not of the umbratious and terrene Sanctuary, but of the true and heavenly; because if he were on earth, he should not be a Priest at all. Hence it appears that Christ is a Minister of the heavenly Sanctuary, and doth offer unto God there. Whence it necessarily followes, that Christ while he was upon earth, did not finish his perfect expiatory offering, whereof the Author treats in this Epistle. For could hee performe and finish it, being out of his proper Sanctuary which is heaven? *Seeing that there are Priests that offer gifts according to the Law.* ] Hee gives here a reason why Christ should not be a Priest, if he ministered on earth, because there are already other Priests ordained of God, to Minister on earth, and to offer gifts, of whose number Christ is none, nor can be, as was shewed in the former Chapter. These terrene Priests are said to offer according to the Law, because the Law hath granted them only, this right and priviledge, that no other person beside themselves without breach of the Law, should usurpe the office of offering upon earth, or ministring in the earthly Sanctuary.

5. *Who serve unto the example and shadow of heavenly things.* ] In these words, either the Author gives a reason, why Christ if hee were on earth, could not be a Priest; namely, because those Priests who offer here on earth, serve but for a shadow of heavenly things: but Christ our high Priest, must not serve for such a shadow. Or els he illustrates from the contrary, that Christ is a Minister of the true Tabernacle: but the legall Priests did only serve as paterne and shadows of the heavenly Sanctuary. By heavenly things, he means the Sanctuary and holy functions, wherein Christ doth minister in heaven. *As Moses was admonished of God, when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the paterne shewed to thee in the mount.* He proves from a testimony of Scripture, that the ancient legall high Priests served but as a paterne and shadow of the true and heavenly Sanctuary. And he cites the words wherein Moses is commanded to make that ancient Tabernacle, and all things pertaining to it, according to the model or paterne shewed him in the Mount. *Exod. 25. 40.* Therefore the Tabernacle shewed him in the Mount, was the type or model,

modell; and the Tabernacle made by Moses was but a sample or copy of that modell. Now that modell shewed by God in the Mount, according to the paterne and fashion whereof, Moses should take order to frame the Tabernacle, as neere as the art of mans hand could worke it, and as the materials would beare, was without all question for the fashion of it farre more excellent then that which was framed to the likenesse of it out of grosse and earthly materials. And because it was shewed him upon the Mount, it was therefore in a manner heavenly, in respect of that Tabernacle which was to be made below the Mount. Although that originall paterne or modell also was but an empty shadow of that true Sanctuary whereof Christ is the Minister. So that the ancient Tabernacle was but a paterne of a paterne, and the shadow of a shadow.

6. *But now hath he obtained a more excellent Ministry* ] The particle *now* here notes not a difference of time, but is an aduerbe aduersitive, to expresse the dignity of Christs Ministry above the Legall Priests. They served as shadowes of heavenly things: but Christ our Priest hath obtained a more excellent Ministry; because he is the Minister of a farre more excellent Sanctuary, which also requires a more excellent way of administring, convenient and sutable unto it. *By how much also he is the Mediatour of a better Covenant* ] He proves yet further that Christ hath obtained a better Ministry; because he is the Mediatour of a better Covenant, and so much better, by how much the Covenant is better. For, look how much the Covenant, whereof Christ is the Mediator, is better then the former Covenant, so much is his Ministry under it, better then theirs, who ministred under the former Covenant. For the Covenant and the Priesthood must correspond in dignity; seeing (as we said in the former Chapter) the dignity of the Priesthood doth chiefly depend upon the end & use of it. And the end & use of the Priesthood depends upon the Covenant; for Gods promises are settled by the Covenant, and we obtaine them by the Priesthood. And here begins another part of the Chapter, wherein is contained a comparison of the new Covenant with the old. To be the Mediatour of Gods Covenant, is nothing else, but to be the Interpreter of God, or the Intercessor, passing betweene God and men with mutuall messages, to make and finish up the Covenant on both parties: by which Inter-messenger God declares and testifies his wil to men, and they again informed in the knowledge of Gods will, do comply with God and contract with him, are reconciled with him, & enjoy their peace afterward. For what is here implied, that Paul expresseth, Gal. 3. 19. where he shews that there was a Mediatour also of the old Covenant, even Moses. And we must take notice, that even in this respect Christ hath surpassed the Legall Priests, because they were Priests onely to the old Covenant, and not Mediatours of it: but Christ is both Priest and Mediatour of the new Covenant; that is farre

more excellent then the old. *Which was established upon better promises*] In these words he proves that the Covenant whereof Christ is the Mediatour, is better then the former; because it is established upon better promises. Every man sees, that any Covenant is so much the better, by how much the promises are better therein contained. Seeing therefore, that in the new Covenant, whereof Christ is the Mediatour, there are contained better promises; therefore it must needs be better then the old; and be so much better, as the promises are better. Hence it is apparent, that eternall life was not openly promised in the old Covenant, nor a full forgiveness of all finnes. For, seeing nothing can be found better to men then these two things; if both these were promised in the old Covenant, how can the new Covenant be said to be established upon better promises? But we urge this principally concerning the full remission of finnes; for this onely is expressly mentioned in the description of the new Covenant; and we deny not but that eternall life was occultly and secretly comprised in the promises of the old Covenant; as Paul doth manifest it, who interprets and takes the words of the Law, promising life to them who exactly keepe all the precepts of it, to be understood of eternall life and justification, such as we obtaine by Christ. See Rom. 10. 5. and Gal. 3. 12. The Law therefore did promise life eternall in a secret and hidden sence; but withall under condition of exact and absolute obedience in all points, and therefore granted no expiation in respect of eternall death; and the expiation which it granted for some temporall punishments, did not extend to all sins, but onely to errors and frailties, or such lapses whereinto men are prone to fall. Notwithstanding, when the whole Nation had been severely punished of God, and by that punishment were brought to a sence of their sins, and to returne to the service of God, then the Law by an everlasting Covenant, granted them forgiveness of all their grievous offences, in respect of all temporary punishments for this life, without any Sacrifices intervening, See Levit. 26. 40. to the end of the Chapter. But the new Covenant contains a most open and cleere promise of eternall life; and therefore is truly said to promise eternall life. For a hidden promise and unknowne to the party to whose benefit it is made; or being such that no man can be certainly assured of it, or at least doth not appeare to be certaine, must not be truly called a promise, especially in that sence wherein a promise is here to be taken, when we speake of the promises of the Covenant. Besides, the new Covenant requires of no man an exact and absolute obedience in all points; but is content with true repentance and with such an amendment of life as carrieth a will never to offend God more; and therefore trusting to the assistance of Gods Spirit, we accustome our selves afterward to no sin, but walke in the wayes of all vertues; although it may fall out; that afterward through humane frailty we may sometime slip;



in which point is contained the forgiveness of our finnes. They who thinke the contrary to what we have asserted, do affirme, that the promises of the new Covenant are therefore called better, because they are cleerer. But we thereupon demand, whether they thinke the old promises so cleere that men may certainly know and beleve them by vertue of the Covenant, or not? If they say the first that they are so cleere; then we deny it, not onely of the remission of sins, which the very nature of Moses Law requiring the merit of works doth reject, but also of eternall life. Neither could the Author call the promises in the new Covenant simply better therefore, because they are therein proposed either somewhat more cleere, or much more cleere; much lesse could he gather from thence that the dignity of the new Covenant was greater then that of the old; and yet againe, much lesse could he thence inferre, that the Priesthood of Christ is better then the Levitical: neither was it any way convenient that therefore the old Covenant should be abrogated and a new one made. For a declaration of an old Covenant is not a new Covenant, diverse from the old; neither doth such a declaration abrogate the old, but rather illustrate and establish it. And a new Covenant doth require, not a declaration of the old, but new conditions, and new promises made in Gods Name. Neither had Christ bene the Mediatour of the new Covenant, but onely an Interpreter and explainer of it. But if they say the latter, that they were not so cleer, we willingly grant that, of eternall life: but not of a full remission of all finnes given to such as amended their wayes; for this was no way contained in the old Covenant, either openly or covertly, but was altogether repugnant to that Covenant. And (as we have already said) such a covert promise, must not be truly accounted for the promise of a Covenant, but onely such a promise as every man may understand; and be assured of it from the Covenant, if he performe the conditions. *Was established*] In the Originall it is *ἐπιδεδειγμένον*, it was enacted or ordained as a Law; because every Covenant is a Law upon the parties between whom it is made; and the new Covenant is most justly so, because it contains diverse precepts, which every man is bound to observe, if he meane to obtaine the promises therein made to him.

7. *For if that first Covenant had bene faultlesse, then could no place have bene sought for the second*] Here he proves, what he formerly affirmed, that the new Covenant was established upon better promises, because the old Covenant was faulty; not that it was absolutely evill, but onely respectively, because it had some imperfections and defects which might be bettered. Whence it plainly appeares, that so good promises cannot be therein contained; for if it did containe them it could not be justly blamed, nor truly said to be faulty. For how can that Covenant be justly blamed, which both contains the best promises,



misses, and also prescribes the best conditions whereby those promises may be attained? But that it was indeed blameable, and was not faultlesse, he proves from hence, because *there was place sought for a second*. God promised to make a second and a new Covenant with his people. But why should God abrogate the old Covenant and make a new, if the old were without all fault, and contained both promises and conditions equall in goodnesse to the new? For old Covenants use not to be abolished but for their defects and faults; as above he said of the Law, that it was disannulled for the weakenesse and unprofitablenesse thereof, chap. 7. 18.

8. *For finding fault with them, he saith*. Hee proves by the words of the Prophet, why the old Covenant was faulty, and therefore place sought for the second; because God found fault with it. *With them* must not be referred to the persons of the Jews in this place, though otherwise God did finde fault enough with them; but to the promises of the old Covenant, for God findes fault with them; for the Author seems to reflect upon the last words of the sixt verse before, where hee saith that the new Covenant was established upon better promises; now because the promises of the old were not so good; therefore God findes fault with them. *Behold, the dayes come, saith the Lord*. He relates the words of the Prophet, Jer. 31. 31. wherein God promiseth to make a new Covenant with his people, different from the former Covenant; which God mentions in such a manner, that he apparently reprehends and blames it; as afterward shall be declared. *When I will make a new Covenant with the house of Israel and the house of Judah.* The house of Israel is the posterity of Jacob; and the house of Judah the posterity of Judah one of Jacobs sons. He distinguisheth these two people, not that the posterity of Judah was not also the posterity of Israel or Jacob: but because at that time the posterity of Jacob was divided into two Kingdomes; in one whereof were ten Tribes, who therefore were called by the common name of the Israelites; in the other Kingdome were onely two Tribes, Judah and Benjamin, which two were denominate from Judah onely; because he was the more illustrious Tribe, wherein the race of the Kings descended: as the other Tribes were sometime called Ephraim, because among them, that was the Tribe Royall.

9. *Not according to the Covenant that I made with their Fathers*. He proves here, that the second Covenant should be a new Covenant; because it should not be like the former, or not according to it, but different from it. *In the day when I took them by the hand to lead them out of the land of Egypt*. Day is put for time; an especiall word for a generall; in the time that I brought them out of Egypt. This plainly designes the Covenant made by Moses at Mount Sinai. *Because they continued not in my Covenant*. Here he opens the cause, why God would

would make a new Covenant with his people, different and unlike the former. Because that old Covenant was not of force, to containe the people in their duty. For hence it came to passe that the people continued not in it, but transgressed it. For he layes downe this consequent, to make us understand the antecedent of it, which is the faultinesse and weaknesse of that Covenant. For if there had been no fault nor flaw in the Covenant, but only in the people, the Covenant it selfe must not have been abolished for the fault of the people only. And therefore it appeares, that not only the people, but also the Covenant it selfe was in fault, why it was not observed. *And I regarded them not, saith the Lord.*] This is necessarily consequent from the former. For hee that continues not in Gods Covenant, he is neglected of God; *i.* deserted and forsaken, and not only deserted, but punished, for God layes those judgements upon him that are specified in the Covenant, in case it bee not observed. Hence it is manifest, that that former Covenant was infirme and unprofitable, seeing it could not effect, that the people who were parties to it, might worship God duly and constantly, and obey his Lawes; that reciprocally they might be loved of God, and graced with his blessings.

10. *For this is the Covenant that I will make with the house of Israel (saith the Lord)* He brings a reason why he said, that this new Covenant is not according to the former, but unlike and different from it. Because it was to be such a one, as must have sufficient power to continue the people in their duty. And this he signifies unto us by the words following. The house of Israel is taken here a little more largely then before, not now opposed to Judah, but including it, and signifying the whole people of God. For it is usuall in the holy Scripture, for the same words to be taken sometime more largely and amply, sometime more strictly and narrowly; and therein also the same things are expressed sometime more amply, and sometime more briefly. Whereof we must take notice for the better understanding and reconciling of severall places. So the word Faith, is sometime taken so narrowly, that salvation and justification is ascribed to it alone; and sometime again more largely to comprise other vertues in it, sometime more, sometime fewer, according as the sense of the word is extended or restrained. *I will put my lawes into their minde, and write them in their hearts*] Here he begins to describe the new Covenant: *q. d.* In the old Covenant I wrote some of my Lawes in tables of stone, and Moses wrote other some in a booke, and they were put in the Arke to be kept there. But my new Covenant shall not be according to that way; but by it, I will write my Laws in their hearts, and put them in their mindes to be kept there. They shall not be arbitrary and positive Lawes flowing from my sole will and pleasure; whereof their hearts can conceive no reason, and whereof their memories may easily faile, such as were most  
Lawes

Lawes in my former Covenant: but they shall be only naturall Lawes grounded only upon naturall honesty, and upon the dictates of right reason, that their mindes may easily conceive them, and their memories retaine them. And their owne consciences shall acknowledge them to be convenient, just, right and good. And besides, they shall not have a bare understanding of my Lawes to know them, but an hearty affection to doe them. Now because Gods Covenant is described in these words, therefore hence it appeares, that this writing of Gods Laws in mens minds and hearts dependes and proceeds from the nature of the Covenant. And therefore these words must bee taken within their force and efficacie, and not necessarily extended to the very effect of the writing, which is alway left in the free power of man. For this is intimated unto us by the following words of God at the 12. verse; wherein God opens unto us the cause, manner or meanes of this, which containeth wonderfull grace and mercy of God offered to his people; for by this means he saith, it would come to passe, that they would seive him and keep his Laws with so great fervency. But this way Gods Laws are written upon none but willing hearts. The sense therefore is. I will make such a Covenant that shall have sufficient force and power to containe my people in their duties. For to have Gods Laws written in our mindes and hearts, is nothing else, but to be so knowing, so mindfull, and so affected with them, that we never decline from them, but alwayes observe them with all our endeavour. *And I will be to them a God*] This follows from the former; as the former clause opposite to this, [*and I regarded them not*] followed from the peoples not continuing in his Covenant; which in like manner is opposed to the writing of Gods Laws in mens hearts. For God to be a God unto us, is to be our sovereigne Protector to defend us from all evill, and to be our sovereigne Benefactor to accumulate us with all his blessings. *And they shall be to me a people*] Either this is really the same with the former, and an amplification of it, consisting of a mutual relation, such as we had before in these words, *I will be to him a father, and he shall be to me a son*, chap. 1. 5. Or else, it is as much as if the Author had said; And they shall deale by me as my people ought to doe, both of us shall performe our parts respectively: I by protecting and benefiting them, they by worshipping and serving me.

11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord*] They shall not need to admonish and exhort one another, first to know my lawes and decrees, and after upon knowledge thereof to observe them: but all of them shall bee carried with such alacrity of minde to know and obey mee, that none shall need any remembrancer to put him in minde of it. Neighbour and brother are taken here for the same; for in the Law these three names are coincident, *neighbour, brother and friend*. See Lev. 19. 18.

For



*For all shall know me from the least to the greatest.]* Here againe God speaks of the efficacie of this Covenant, and not of the effect it selfe, for it shall be able to produce an universall knowledge of God, though in some single persons it produce it not actually. All of al sorts, from the least age to the greatest, yong & old, from the least state to the greatest, poor and rich; and from the least degree to the greatest, low and high.

12. *For I will be mercifull to their unrighteousnesse, and their finnes and their iniquities will I remember no more.]* Here God opens unto us the cause of his ardent affection towards us, and withall unfolds the nature of this Covenant, namely, that therein he will be mercifull to all the finnes of his people, to their unrighteousnesse, their transgressions and iniquities, and will never remember them more. This so great a benefit must needs oblige all mens mindes, and in a manner constrain them, to consecrate themselves wholly unto God, and constantly to persist in the daily observation of his Lawes. Which effect, seeing every remission of sinne cannot produce, therefore we must here understand such a one, as hath the power to doe it; namely, a plenary and perfect remission, whereby such as are truly and seriously penitent, and afterward live holily, are released from the guilt or bond of all their former finnes, not only in respect of temporall punishment and death, but also of eternall death, and withall eternall life is ordained for them. For this remission of finnes, adding the condition of repentance, hath this vertue and power in it, to withdraw men from sinne, and for the future to devote themselves to God. The words *unrighteousnesse, sins* and *iniquities*, doe in like manner teach us, that this remission is plenary and perfect, extended to all manner of finnes, even the most heinous. Hence we see, that this plenary remission of finnes is a promise proper to the new Covenant. For in these words is evidently proved, what he said before concerning the new Covenant, that it was established upon better promises then the old. This is the mysticall sense of those words of the Prophet, the literall sense was, that God would deliver the people of the Jewes from the captivity of Babylon, and would so blot out their former wickednesse and foule finnes, that hee would acquit them from all further temporall punishments for them; for which so great benefit the people must needs bee marvellously bound to God, and induced to serve him constantly for ever after. But this sense is far too slender to answer fully and solidly unto words of so high a nature. For at that time, to speake properly, God neither made any new Covenant different from the former, neither was that benefit of such efficacie and power, as to containe the people in their duty perpetually after. And therefore it is apparent, that the Holy Ghost intended some other sense farre more excellent. In the literall sense then, that remission, must bee understood to bee really performed for the taking away of their temporall punishment:



but in the mysticall sense, it must be understood of Gods promise to be performed in due time, for the releasing especially of eternall death, under condition of repentance, as the nature of the new Covenant requires it. And hence it is, why the Jews being afterward forgetfull of this divine benefite, as of a thing past, did againe fall into divers sinnes, and forsake Gods law. But the Christian, or the people of the new covenant, may be excited to do their duty perpetually, and serve God cheerfully, to the end they may at last really obtaine the blessing promised them, a right whereto they now enjoy, and not make themselves unworthy of it by their own fault.


13. *In that he saith a new Covenant, he hath made the first old.* By these words he shewes that the old Covenant is in a manner condemned and rejected: For when God saith hee will make a new Covenant, he thereby antiquates and abrogates the old. Whence it plainly appears, that the old Covenant was in it selfe blameable and faultie, and therefore containd no great and excellent promises in it. And from hence it is most manifest that the new Covenant is cleerly different from the old: neither differs it, onely in perspicuity and cleernesse (as many men beleeve) but in the very promises and conditions of it. *Now that which decayeth and waxeth old, is ready to vanish away.* From the former words he inferres by the way, that the old Covenant, although at that time it seemed to bee of force among the Jewes, and to stand while their Temple and their State were standing; yet by little and little it grew to decay, as a thing waxing old, and already antiquated of God. For that which waxeth old, though it bee yet for a time extant and appare, yet after a while it will wholly decay and vanish, seeing to wax old is nothing else, but by little and little to be destroyed and abolished. This the Authour doth omittare of Moses Covenant, and the event was answerable to his prediction. For not long after the Temple and State of the Jews was overthrowne, whereupon the Mosaick religion, and the publike worship of God prescribed in the old Covenant did fall and vanish; so that at this day, there appears nothing of it, but onely some relicks and shatters, in the tolerated Synagogues of that scattered Nation.

### The Contents of this eighth Chapter, are,

1. **Doctrine.** *Christ is a greater Priest then any of the legall Priests,* verse 1.  
**Reason.** 1. *Because he is set at the right hand of Gods throne, whereas the legall Priest stood before the Mercy-seat, which was but the shadow of Gods throne,* verse 1.  
 2. *Because Christ Administers in the true heavenly Sanctuary, whereas the legall Sanctuary was but a shadow,* verse 2.

3. *Because Christ offers himselfe to God as a gift and sacrifice, whereof the legall offerings were but shadows, verse 3. 4.*
4. *Because Christ is the Mediator of a better Covenant, established upon better promises then the former, verse 6.*
2. *Doctrine. The Gospel or new Covenant, is better then the old legall Covenant. verse 6.*
- Reason. 1. Because the Gospel hath a better Mediatour, so much as Christ is better then Moses, verse eod.*
- 2. Because the Gospel is established upon better promises, eod.*
- 3. Because the old Covenant was faulty, for God found fault with it, as weak and unprofitable, verse 7. 8.*
- 4. Because the Gospel hath better Lawes, for they are written in the mindes and hearts of the faithfull, ver. 10.*
- 5. Because the Gospel breeds an universall knowledge of God in all men from the least to the greatest, verse 11.*
- 6. Because the Gospel allowes an universall pardon of all sinnes whatsoever, v. 12.*
- 7. Because the new Covenant doth antiquate and abolish the old, v. ult.*

## CHAPTER IX.

1.  *Then verily the first Covenant* ] The particle *then*, for therefore, shewes, that these words so follow the former, that in a manner they are deduced or inferred from them. Yet they seem not inferred from the words immediatly preceding, though they have some connexion even with them also: but rather from the words near the beginning of the former chapter where the Author made a comparison of Christ with the legall Priests, and affirmed, that their Tabernacle, their Ministry, and offerings to God, were but terrene shadows of that heavenly Sanctuary, wherein Christ doth minister and offer himselfe to God; and therefore, that the Priesthod of Christ was farre more excellent then theirs. To this point he seemes now to returne, and to handle a little more largely, what before hee had but briefly touched concerning the ministry and service of the legall Priests. The word *first* in the originall hath no substantive with it, wherewith to agree; yet must not be referred to the Tabernacle, as some copies translate it: for it hath a cleare reference to the Covenant, which in the last verse of the former chapter, is called the *first*, and here againe repeated so: for by this reference of it, all things wil most rationally correspond, and comply both with the preceding and subsequent passages. *Had also ordinances of divine service* ] Ordinances are institutes. *i. Arbitrary*

The true nature of divine worship and service.

trary and positive Lawes or precepts depending on the sole will and pleasure of the Law-maker or ordainer; to determine any action for the manner and other circumstances, which in it selfe, and by the Law of nature is indifferent and may be done many wayes, to be notwithstanding performed after some one way. For Gods Covenant doth not containe promises only, which are to be performed on Gods part solely: but they also comprehend Commandements and Precepts of services and duties to be performed on our part, which we if we enter the Covenant must promise and covenant to performe, as God on his part doth covenant to performe his promise. The matter or subject of these ordinances was *divine service*, how God should be publicly worshipped and served. The originall word here is, λατρεία which properly signifies worship, and not service; for worship and service in reference to God, though by most Interpreters on the holy Scriptures they bee confounded and put indifferently each for other: yet indeed their natures are very different and contradistinct. For *worship* properly signifies any holy reverence, which by some lowly gesture we performe to God, as by standing up, bowing downe, kneeling downe, or falling downe before him; whereof the Scriptures afford us many examples. But *service* properly signifies any holy action performed immediatly to the honour of God; as prayer, praise, thanksgiving, and sacrificing; whereof also the examples are frequent in Scripture; and particularly, all the Ministry of the legall Priesthood by offering gifts and sacrifices, and incense, are commonly termed the services of the Sanctuary. See Exod. 35. 19, 21, 24. and Numb. 4. 4, 19, 24, 27. and Numb. 8. 11, 15, 22, 24, 25. and Numb. 18. 4, 6, 7, 21, 23, 31. Thus the publike honour of God, hath two maine branches; namely, *worship*, by holy reverences; and *service*, by holy actions: and each of these againe have their particular kindes under them. And in many passages of Scripture these two generals of worship and service are joyned together, thereby as well to include all the wayes of honouring God, as to exclude all the wayes of honouring Idols and Images. See Exod. 20. 5. and Deut. 4. 19. and Deut. 8. 19. and Deut. 11. 16. and Deut. 30. 17. and 1 Sam. 1. 3. and 2 King. 17. 36. and Jer. 13. 10. and Mat. 4. 10. And we are to note that the worship of God is in a manner determined by the Law of nature; for it is generally the same in all Ages, and among all Nations, who before, under, and since the Law have worshipped God with gestures of holy reverences almost alike; so that God hath prescribed no particular ordinances to regulate how we should honour him in respect of worship, because the light of nature doth sufficiently instruct us that this is to be done with most humble, lowly and reverent gestures. But for the *service* of God, God hath made especiall provision, by divers particular Ordinances under the first Covenant; for therein are severall Laws and Precepts for all the severall services of the Sanctuary, how

how the offerings of incense, gifts and sacrifices should be performed. For men must not serve God after their owne will and pleasure, but after his: seeing service must not be done after the servants pleasure, but after the Lords pleasure to whom the service is done. But now that first Covenant being abrogated, the divine services thereunto appropriated, are also abrogated. And we are further to note, that when these two words of worship and service are not conjoynd in one sentence, but either of them is put singly alone, then many times it is amplified and extended, so generally as to signifie the whole honouring of God, and to include the other; for we finde worship put for it selfe and service; and service for it selfe and worship. And many times they are interchanged, and by a Metonymie of the adjunct, either is put for the other; as here, though the originall be *latría*, which is properly worship; yet it is here put for service, and therefore rightly so translated; for the Ordinances of the first Covenant prescribed nothing for divine worship, but only for divine service. Hence manifestly appears the true and proper difference between *latría* and *doula*, whereof the first properly signifieth worship, and the other service; yet both are honour; and when these honours are divine (for they may be used humanely and civilly, seeing honourable reverences and honourable services may be due to a Land-lord by tenure of a Fee) then they are so proper unto God, that divinely they cannot bee communicated either to Saints or Angels. And they are so concurrent or connexed each with other, that the right of the one cannot be separated from the other; but to what person soever the one is due, to him the other is due also: so that if we grant unto the Saints or Angels *cultum doula*; i. divine service, wee must also necessarily grant them *cultum latría*; i. divine worship. Neither can divine service be performed without divine worship; for then the service is without reverence, seeing worship is nothing else but that reverence which is used at or during our service. *And a worldly Sanctuary.*] A Sanctuary is a divine or holy place where divine and holy honours are to bee done; where divine worship and divine service are by divine ordinance to bee performed. And the legall Sanctuary under the first Covenant is called a worldly Sanctuary, because it was seated in this present world, and stood in opposition to the Sanctuary of the world to come, whereof it was a figure and a shadow. So that by worldly Sanctuary is properly meant a temporary and earthly Sanctuary; whereas the other is eternall and heavenly.

2. *For there was a Tabernacle made*] Having specified two principall things contained in the first Covenant; namely, Ordinances for divine service, and a worldly Tabernacle; he severally explicates these, shewing the defects of both: but he begins first, with that which hee named last, to wit the Tabernacle: for Orders were first for the creating



ting of the Tabernacle, before any Ordinances were prescribed for the services of it. For the materials, frame and coverings of the Tabernacle, see Exod. 26. *The first wherein was the candlestick, and the table, and the shew-bread*] The Tabernacle was but one single edifice for the fabrick or frame of it: yet there were in it two partitions, divided by a rich hanging called the second vaile, in opposition to the first vaile at the doore of the Tabernacle. In the first of these partitions, which for distinction from the inward partition is here called the first Tabernacle (and first for entrance onely, not for dignity) was the *Candlestick*, whose matter, frame, parts and use are described, Exod. 25. 31. &c. *and the table*, whose matter, frame, measures and parts are described, Exod. 25. 23. &c. *and the shew-bread*, which were twelve flat loaves or cakes, set upon the table in two rowes with frankincense, and changed every Sabbath, whereof see the making, Levit. 24. 5. *Which is called the Sanctuary.*] This first partition of the Sanctuary, was for distinctions sake from the other, called the Sanctuary or holy place..

3. *And after the second vaile, the Tabernacle which is called the holiest of all.*] That partition or roome of the Tabernacle, which was inmost, and separated from the outward partition or room, by the second vaile, was called the Oracle or the most holy place. The Hebrews called it the holy of holies; for because their language hath no superlatives, therefore they used to expresse a superlative sense, by a repetition of positives.

4. *Which had the golden censer*] The golden Altar, because the use of it was for incense to bee burnt upon it, is called here the golden censer. So that for the frame or fashion of it, it was an Altar, and for the use of it, a censer. For the matter, form and measures of it, see Exod 30. 1. This altar or censer was indeed in the first Tabernacle; but because it was placed close up to the vaile, which parted the second Tabernacle from the first, and the incense burnt thereon, was principally to perfume the second or inmost roome, therefore the Author attributes it to the second or inmost roome of the Tabernacle. For we read nothing either in the bookes of Moses, or else where, that besides that altar of incense, there was any other censer in the oracle or most holy place. Neither can it stand with reason, there should bee any; for it was not lawfull for the Priest to enter into the oracle or most holy place without burning incense before he entred; and therefore the altar or censer whereon he was first to burne incense, must needs bee without the oracle, or else he could not first come at it. *And the arke of the Covenant overlaid round about with gold*] The Arke was a strong chest or coffer, the matter, forme and measures whereof, see Exod. 25. 10. This was called the Arke of the Covenant for the use of it, which was to inclose the tables wherein the first Covenant was written.

ten. *Wherein was the golden pot that had Manna*] *Wherein*] must be referred to the Arke, as appears by the beginning of the next verse; for in this verse the Author would shew what was in the Arke, and in the next what was over it. This pot of Manna was gathered before the building of the Tabernacle, and commanded to be laid up before the Testimony, there to be kept when the Tabernacle should be built. See Ex. 16. 33. 34. *And Aarons rod that budded*] Concerning Aarons rod, how it budded, and upon what occasion, and for what purpose it did so, See Num. 17. *And the tables of the Covenant*] There were severall parcels of the old Covenant, for there were the tables of the Covenant, which the Lord wrote with his owne finger in stone, containing the Decalog: and there was the booke of the Covenant which Moses wrote and read in the audience of the people, and sprinkled it with bloud, when the Covenant was confirmed with a solemne sacrifice. See Exod. 24. 4. and afterward in this Chapter, vers. 19. Now wee finde none but the tables of the Covenant to bee laid up in the Arke; yet not those tables that were first written, for they were broken, upon the indignation which Moses had at the worshipping of the golden Calf; but the tables written afterward were there reserved. But how could the pot of Manna and Aarons rod bee in the Arke, when wee read expressely, that nothing was in the Arke save the two tables of stone, 1 King. 8. 9. and 2 Chron. 5. 10. The Answer is, Either wee must say that in successe of time, the pot of Manna and Aarons rod, came to bee put into the Arke, which before were not so; Or wee must say, that the particle *in* here must be a little extended in sense, to include those things that were adjacent to the Arke, being neare or about it. So John is said to baptise in Bethabara, because he baptised neare or about it, John 1. 28. So Joshua is said to be in Jericho, when he was by or neare it, Josh. 5. 13. And in this sense the Author first expresseth those things which were by or neare the Arke, as the pot of Manna and Aarons rod; then the things in the Arke, as the tables of the Covenant: And lastly, in the following verse, the things over the Arke, as the Cherubims. And this might happily bee the cause, why under the particle *in* hee would first comprise the things by the Arke, before those in it, that he might make use of this gradation.

5. *And over it, the Cherubims of glory, shadowing the Mercy-seate*] The Cherubims were two Images of solid gold fashioned like winged men, whose wings did over-shadow the Mercy-seate, being one at the one end of it, and the other at the other; having their faces looking one towards another. Of them see, Exod. 25. 17. And they were called the Cherubims of glory, by an Hebraisme, for glorious Cherubims, because of their lustre and brightnesse, which in Scripture is often called glory. The Mercy-seate had two uses, one to bee a Cover for the Arke, to shut up the Tables of the Covenant: the other to represent the

he seat or throne of God, where God would speake with Moses to give answers for the people, and to shew himselfe mercifull. And the originall word in the Hebrew carries a twofold sence, to answer and fit this two-fold use, for *Capporeth* derived from the verbe *Caphar*, which signifies to cover a vessell, and to cover sinne, which last is the proper act of mercy. Therefore though the Hebrew word might have beene simply and fully enough rendred *the Cover*, yet the Septuagint following the other signification of the word, have translated, *Hilasterion*, i. a Propitiatory or Mercy-seate, which distinguisheth this cover from all others, as a peculiar use and property of it. And it is very consonant to reason, that by the ambiguity of the word, the Spirit of God would signifie so much. *Of which we cannot now speake particularly*] Though each of these particulars concerning the first Covenant, might require particular explication, and serve highly for advancing the dignity of Christs Priesthood, and of the new Covenant; yet the time will not now permit it, because our purpose calls us on to other matters.

6. *Now when these things were thus ordained*] Having briefly described the Tabernacle and the severall furniture of it; now he comes to describe the way of divine service therein; which according to the two partitions or roomes of the Tabernacle was twofold, whereof he toucheth the first in this verse, and handleth the other in those following. *The Priests went alwayes into the first Tabernacle, accomplishing the service of God*] The ordinary Priests went onely into the first Tabernacle, for none but the high Priest went into the second. And into the first they went alwayes, that is, every day daily; for herein they are opposed to the high Priest, who went into the second Tabernacle once every yeare. The daily services of God accomplished by the Priests in the first Tabernacle, were to burne Incense on the golden Censer, and to light up or mend the Lamps of the Candlestick, &c.

7. *But into the second went the high Priest alone, once every yeare*] The high Priest went in alone, and therefore he onely; yet he went not in daily, but yearely once every yeare, at the solemne fast of Expiation; whereof see Levit. 16. *Not without blood which he offered*] Not without blood, is with blood; and with blood onely; for the high Priest offered in the second Tabernacle nothing else but blood. For he must enter thither with the blood of a Bullock and of a Goate, and offer it, by sprinkling it with his finger upon and before the Mercy-seate seven times. Whence it appears that this offering of the high Priest did not consist in the slaughter of those beasts whose blood he offered; and therefore neither did the offering of Christ answerable thereto, whereof the Author treats, consist in the death of Christ, but by his entrance into heaven after his death. Indeed the death of Christ is called an offering and sacrifice; yet it is so called for the resemblance

of

of it with the free-will and peace-offerings, and therefore especially, because it was most gratefull and acceptable to God: in which respect also other notable works of piety may be and are called in Scripture offerings and sacrifices unto God. *For himselfe, and for the errors of the people.* Here is a little trajection of the words; for the right sence is thus; for the errors of himselfe, and of the people; For in this sacrifice the Priest offered no otherwise for himself then for the people; for so we reade it before in this Epistle, chap. 5. 3. Now the cause of this his offering for himselfe and the people, in that anniversary and yearly Sacrifice, was onely for the errors of both. And by Errors we must here as wee did before, understand such finnes, as proceed either from the ignorance or forgetfulnesse of some divine Law, (for in such a multitude of Laws, and so various, respecting not onely matter of naturall honesty and true morality, but of positive Ceremony, something might easily escape from mens knowledge or memory) or from the ignorance of some fact and the circumstances of it; or from humane frailty or infirmity, which might make the fact as excusable, as ignorance doth, especially that ignorance which is of the Law. And therefore those universall words in Levit. 16. ver. 16. where in this yearly sacrifice of Expiation, the Priest is commanded to expiate all the sins of the people, and to purge the Sanctuary from them, must be restrained onely to these sins of Errors.

8. *The holy Ghost thus signifying, That the way into the holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing.* In these and the following verses, the Author declares, both the imperfection of the old Covenant, and the infelicities of those times, wherein the Tabernacle and that carnall service of God lasted. For first he shewes, that during those times, the way into heaven was not yet manifested and opened; and then he shewes the infirmities of those sacrifices for the expiating of sinne; the latter of these hee doth afterward, but the first is delivered in this verse. For here hee teacheth, what was the meaning of this, That no man might enter into the second Tabernacle or most Holy place, except the high Priest, nor he neither, but onely once a yeer. To this he saith, That the holy Ghost, by whose instinct all this was ordered, would thereby declare unto us, that the way was not yet open into the holiest of all, namely, into the true and heavenly Sanctuary, as long as that earthly Tabernacle was yet standing, and continued in that state of holinesse, which God for a time had assigned unto it. But the abrogation of that Tabernacle, or as I may terme it, the profanation of it, when the vaile of it was so rent and opened, that any man might lawfully enter it, this did declare that the entrance of the heavenly Sanctuary was now open to all. The opening of the way, and the libertie of entring that Tabernacle, being granted unto all (which was then done, when God would have that



Tabernacle to be holy no longer) doth designe unto us a libertie and fredome granted unto all, of entrance into the heavenly Sanctuary, which is truly and indeed the most Holy place of all. For hence it was, that as soone as Christ had given up the Ghost and was dead, whereby our passage into heaven was made open, the vail of the Temple was rent from the top to the bottome, that it might no longer keep any man from entering into the holy place. That none are yet actually entered into the Sanctuary of heaven, beside Christ our high Priest, the cause is not, that the faithfull have not a right and a libertie to enter, but because they must first put off the ragges of their mortall nature, which being done, then in their due time, namely, at the coming of Christ, they shall enter by multitudes into that heavenly Sanctuary, the palace of Immortalitie, and then take possession of that inheritance, whereto now they have but a title.

9. *Which was but a figure for the time then present*] Hee teacheth here the maine use of the Tabernacle, and of the divine service annexed unto it, that all was but for a figure or a shew, a mysterie, or a maske of something to be further understood by it; which as before wee have expressed, was the true heavenly Sanctuary, and the true worship and service of God to be performed there by Saints and Angels. And it was but a temporary figure to last only for a time, during the time present, as it is opposed to the time to come, or as the Author determines it in the next verse, until the time of Reformation. *Wherin were offered both gifts and sacrifices*] He intimates here that the divine service by gifts and sacrifices was also figurative as well as the Tabernacle; and thereupon he declares the time which was assigned for this figurative Tabernacle, how long it should continue and when it should determine: Namely, that the figurative Tabernacle must last as long as the figurative service, for whose sake it was ordained, as long as gifts and sacrifices were to be offered. Whereby he yet further intimates, that with great reason it stood, that the Tabernacle (or Temple in the roome of it) stood not now in force, for seeing the figurative services of offering gifts and sacrifices were but temporary, ordained only till the time of Reformation; therefore those figurative services being abolished, the figurative Tabernacle also which was but subservient to those services must needs be abolished. *Which could not make him that did the service perfect, as pertaining to the conscience*] By him that did the service, is not meant the Priest onely who made the offering, but also any other person, who brought his offering for a gift or sacrifice, thereby to worship and serve God; who thereupon might justly be called the worshipper and servitor of God. The services therefore by offerings of gifts and sacrifices, could not make the servitors perfect. To make perfect, here, is fully to expiate sinne, as wee heard before, chap. 7. ver. 11. 19. And to perfect as pertaining to the conscience, is nothing else, (as appeareth

peareth by the opposition of those sins, which in the verse following are said to be expiated by the Legall sacrifices) but to purge away, or expiate those sins, which polluted and burdened the conscience it self, and not those onely which defiled the flesh and made the party outwardly unclean; nothing else but to abolish all guilt even of the most heinous sins; and so to abolish it, that thou shalt not feare not temporall punishments onely, but not eternall also: and besides that thou maiest hope for eternall life, and be assured, that thy sins past, though they have beene very grievous, shall not exclude thee from salvation; upon condition, thou change the course of thy life, and carry thy selfe holily for the time to come; and as much, as such a tried hope of salvation can draw thee, and so great a favour of God can excite thee, and thy trust in his helpe can support thee, to endeavour by all meanes to keepe thy selfe unblameable and free from all sin.

10. *Which stood onely in meates and drinks*] He shews what sins the Legall sacrifices did expiate, and for what purposes they were ordained; namely, for the sins of Legall impurity or carnall uncleannesse; as if a man had eaten or tasted any of those meates which by the Law were declared unclean, and forbidden to be eaten; for which see Levit. 11. or if a man had drunke in an unclean vessell, or had tasted of any water, wine or liquor whereinto some unclean thing had fallen; for see Levit. 16. 32, 33. *And divers washings and carnall ordinances*] Or if a man had neglected to wash himselfe or his clothes, after he was casually unclean, either by touching some unclean thing, or by an issue, or by the Leprosie. *And carnall ordinances*] and such other Ceremonies, ordained of God after an arbitrary and positive way, pertaining not to the conscience, but to the body and the flesh, as the touching of a dead carcasse, or of any other unclean thing. For although some morall sinnes committed against the morall Laws as wee call them, were expiated by Sacrifices; yet none such as were committed presumptuously or with a high hand, and in contempt of Gods Law, and thereupon truly polluted the conscience: but onely such (as we have already noted) wherein some excusable ignorance or infirmity had place, being lapses and falls very familiar to man, and not unworthy of Gods pardon. Besides, these sins were expiated by those Sacrifices onely thus farre, that after a full restitution in case of injury, no other punishment of those sins was thereby taken away; but that which pertained to the flesh or body in this life; for to take away eternall punishment those Sacrifices were not able. *Imposed on them*] It is true, that meates and drinks and diverse washings were imposed upon Gods Legall people for a time onely: yet the word *imposed* hath not reference to them here, for the Greek text will not beare that construction: but it referres to gifts and sacrifices in the former verse; for they were imposed to expiate the sins touching meates and drinks and

diverse washings. Hence we see plainly, for what finnes principally under the Law, those Legall sacrifices were ordained, and what finnes were thereby expiated. We see also what force those sacrifices had in expiating those sins, that they could not reach unto the consciences to wash away the true and foule spots that had stained it; neither could they free them whom they expiated from all feare of divine punishment; for they chiefly washed away the staines of the flesh, whereby men were accounted uncleane, and thereupon forbidden civill conversation and publique commerce; so that these impediments from conversation and commerce were expiated by those Sacrifices, that men might passe about their worldly affaires. *¶ Until the time of reformation* The gifts and sacrifices imposed on the people to expiate their corporall or carnall staines, were not perpetuall ordinances, but temporary onely for a time; and the terme of that time expired at the time of Reformation. Which is a generall correction or amendment of all things whatsoever pertaining either to the service of God, or to the happineffe of Gods people, whereby things should be brought to an excellent state and condition. The time of this Reformation or correction is also called the fulnesse of time, and that time was fully come at the comming of Christ; who as the woman of Samaria said of him, at his comming would tell us all things; she meant, all things concerning the true worship and service of God. For at the time of his comming, the carnall service of God was turned into spirituall; and such a sacrifice ordained that by the benefit thereof men might be thoroughly expiated in their consciences; so that freed before God from the guilt of all their finnes whatsoever, and delivered from the feare not onely of temporall but of eternall punishment, they might exult and rejoyce in the hope of immortall life; and then being inflamed with such high graces and favours from God, and with a care never to lose the fruits of them, might burne in love of God and godlinesse, and forcibly be carried to every good work.

II. *But Christ being become an high Priest of good things to come* Hitherto we have had the proposition of the comparifon betweene the old Covenant and the new, in respect of the Tabernacle and divine service; Now follows the reddition of it, wherein the high Priest is opposed to the high Priest, the Tabernacle to the Tabernacle, the service to the service, the Sacrifice to the Sacrifice, the Offering to the Offering, and the Expiation to the Expiation. And all this he compriseth in two verses, this and the next; which afterwards in the rest of the Chapter, he amplifies and illustrates. Christ was ordained an high Priest long before, and that by oath, as we have heard before, but he did not actually execute the office of it while the Tabernacle or Temple was yet standing and in force: but when the vaile of the Temple was rent, that the Tabernacle was disannulled, and the time of Reformation

Reformation was come, then Christ entered upon his office & became an high Priest, to execute it for ever after the order of Melchisedec. And Christ is a high Priest of good things to come, in opposition or difference to the old high Priest. By good things to come may be understood, either those that were to come in respect of the Law, or those to come in respect of this world. In respect of the Law, a perfect expiation of sinnes was to come; and in respect of this world eternall life is to come, which is the super-perfection or complement of perfect expiation. Now Christ is our high Priest for these good things, because we attaine them by his sacrifice and offering; for he it is, who provides and takes order for them, as the Legall Priest did to procure unto the people the good things present for this life. *By a greater and more perfect Tabernacle*] If these words depended upon the verbe *entered* in the next verse; how can Christ be said to enter into the holy place by a Tabernacle that is greater and more perfect, for then he must enter into a Tabernacle by a Tabernacle? Therefore, either the particle *by* in this place is put for *in*; and so referred to the preceding words of this verse, considering the Tabernacle as an adjunct to Christs Priesthood, wherein he doth minister; as if the Author had said, Christ is become a high Priest both of better things, and of or in a better Tabernacle, greater and more perfect, then that wherein the legall Priest ministered; Or else we must say, that the Author, because he mentioned a double Tabernacle terrestriall, with two partitions or roomes in it; therefore also he considers a double Sanctuary celestially, in a manner answerable to the two holy places of the old Tabernacle, the first and the second. The one of those celestially Sacraries is larger and more common, wherein the Angels abide: the other is more inward and most sacred, wherein is the throne of the divine Majesty. For although happily the one be not so separte from the other, as the two holy places were in the Tabernacle and Temple disjoyned by a vaile and a wall: yet it sufficeth if they differ in beauty and glory; as in the Courts of great Kings, wee may distinguish the place where the Kings throne or chaire of State is seated, by the foot-pace Canopy and furniture of it, from the rest of the roome, though it be not severed by any partition. In the old Tabernacle the inmost and most holy place, was at first continuous with the rest of the Tabernacle, and not severed but by a vaile; for without some such crosse materiall, the one could not be severed from the other: But in heaven the difference of brightness and glory serves for a vaile. Christ therefore being to enter into the inmost and most holy place of heaven, to sit at the right hand of Gods throne, must needs passe through the large and common mansion of heaven; as the Legall high Priest entered the second Tabernacle by passing through the first. There are three things that seeme to favour this opinion. 1. Because the Author did mention and describe a double



double Tabernacle before; therefore the resemblance of the comparison doth require, that to a double Tabernacle on earth, there should be answerable a double place in heaven, one a holy place, and the other the most holy. 2. Because these words doe indeed seeme to depend upon the verbe *entered* in the next verse, as appears by the particle *neither* at the beginning of that verse, for that particle doth use to couple those things that are contained under one verbe, which is here the verbe *entered*. 3. Because the high Majesty of the Deity seemes to require, that in his heavenly Mansion, which (no question) is most ample and spacious, there should be some most holy place, sparkling and glittering with the brightnesse of unapproachable light, where the most high God and supreme Lord of all things hath his throne and residence, answerable to the most holy place in the Tabernacle, wherein the throne of God was said to be seated. This first Tabernacle of heaven through which Christ passed, is said to be greater and more perfect; *i. then the terrene Tabernacle under the Law*, and it is greater and perfecter not only in quantity but in dignity. *Not made with hands, that is to say, not of this building.*] Hee would give one instance at the least to declare the dignity of Christs Tabernacle to bee greater and more perfect then the legall, because it is not made with hands, or by art of man, as the legall was. Yet because the Author would shew, that by these words hee comprehends something more, then appears at the first sight; therefore he declares, what he meanes thereby; namely, that Christs Tabernacle is *not of this building*. It is not only not made by the hand or art of man, but also it is not of the number of visible creatures; which though they be not made by the hand and industry of men, yet they are like to handy-workes, because they are visible and corruptible as handy-workes are. In which sense the Apostle opposing the house of our glorious body to this of our corruptible and fraile body, saith of it, that it is no handy-work made with hands, 2 Cor. 5. 1. Or rather, the Tabernacle of Christ is said, not to be of this building or creating; because it is not framed of visible materials or any other stuffe subject to the eye, whereof all handy-workes wrought by mans art, are made. Therefore these words, *not of the building*, must be extended more largely, then the other, *not made with hands*, doe properly signifie. For it doth not presently follow, that if it be not made with hands, therefore it is not of this building; unless as we have said, wee take a handy-work made by hand, to signifie metaphorically, that also which is like to a handy-work made by hand; as are all things of this building or creating, which have been made from the beginning of the world; or else so (which comes all to one) as to comprehend all things, which in respect of their matter are of the same kinde with handy-workes, as are all things made of God from the beginning of the world; for of these are  
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all handy-workes framed. Hence it appeares, that there is another building or creature of God, far more excellent then the building or frame of this world, whose forme and matter is of another kinde, far more faire, pure, sublime, and stable, then this which we see. And to this building, pertaines that heavenly Tabernacle of Christ our high Priest, which is the Temple and residence of the most high God.

12. *Neither by the blood of goats and calves*] Here he opposeth the sacrifice of Christ to the sacrifice of the old legall Priest. The old high Priest entered the most holy place by the blood of goats and calves. But Christ entered, not by such base blood, but by most precious blood, which could be no other, besides his owne, for as his person was most precious, so must needs his blood be. The blood of man is more precious then the blood of a beast: but the blood of Christ is far more precious then the blood of all men besides. Seeing Christ himself is far more excellent then all other men, yea then all other creatures; for he is more deare and neare unto God then all, as being his *unigenit* and only begotten Sonne. *But by his owne blood*] Wee are to note, that the Author to sute the elegancie of his comparison, did in the first member of it use the particle *by*; although the legall high Priest entered the holy place, not only *by* the blood of goats and calves, i. having first shed the blood of those beasts, or after the shedding of their blood; but also *with* their blood, which he carryed into the holy place with him and offered it by sprinkling it, upon and before the Mercy-seat. But in the sacrifice of Christ the resemblance could not be extended so far, seeing Christ shed not the blood of an other creature but his owne blood; neither in his heavenly Tabernacle did he offer his blood after his death but himselfe, when hee was become immortall, and had cast off the rags of flesh and blood, because they cannot possesse the Kingdome of God. And therefore he entred the holy place of heaven not with his blood, but only after hee had shed his blood. Now because Christ entred thus, therefore the Author said lesse of the legall high Priest then indeed the thing it selfe was, and used the particle *by* to fit the comparison. For in the sacrifice of Christ, the matter was in part somewhat otherwise, then in the old expiatory sacrifice. In that old sacrifice, as also in other sin-offerings, the beast it selfe that was slaine was not offered unto God, nor burnt as a sweet savour unto him (as the Scripture termes it) but the kidneyes and the fat of it only; neither was the carkasse brought into the holy place, but the blood of it only. But in the sacrifice of Christ, not his blood which he shed when he was slaine, but he himselfe must be offered, and hee must enter the holy place of heaven by himselfe. For hence afterward at the 14. verse it is said, that Christ offered himselfe to God, and not his blood; although otherwise the comparison with the expiatory sacrifices seem to require this latter resemblance. *He entred in once into*  
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*the holy place*] The entrance into the most holy place is necessarily required to that sacrifice; for the Offering (wherein the nature of the sacrifice chiefly consisteth) could not be performed before the entrance, because it must be made in the holy place, by sprinkling upon and before the Mercy-seat. Hence it is manifest that the offering and sacrifice of Christ our high Priest was not made upon the Crosse, but was performed in heaven, and is yet in the performing. Into this true holy place of heaven Christ entred but once, not often and yearly as the legall high Priest did. *Having obtained eternall redemption*] Now hee opposeth the Expiation obtained by the offering or sacrifice of Christ, to the old Expiation obtained by the legall Priest. By Redemption he understands expiation or deliverance from the guilt of finnes. For to be guilty of sinne, and thereupon bound over to death and damnation is a grievous captivity and slavery. When he calls this Expiation *eternall*, he tacitly gives a reason, why he said before, that Christ entred once only into the holy place; namely, because by his entrance and offering of himselfe he expiated or atoned men for ever; as it is said chap. 10. 14. Christ therefore obtained an eternall redemption, because he hath fully expiated all the finnes not only past, but to come, of all men beleeving in him, who have lived heretofore, or do now live, or shall live hereafter to the worlds end. So that this expiation doth pertaine to all finnes, of all times and of all men, who truly pertaine to Christ. But the legall expiation performed yearly every year, did not extend to all finnes, but only to Ignorances and Infirmities; nor to all times, not at all to the time future, but only to the time past within the circuit of one year; nor to all persons, but only to those who were then living when the expiation was made; and therefore it was not eternall, but only annuall. The word *having obtained*, must not be understood preteritively, as if Christ had obtained the redemption before he entred; but presentively, that he had obtained it by and upon his entrance; or when he entred then he obtained. See what we explicated before concerning indefinite participles, Chap. 6. ver. 13.

13. *For if the blood*] Hee confirms his former assertion, That Christ by his one oblation of himselfe hath obtained an eternall expiation for us. And that he might compasse this the better, he proves by an argument, *à minori ad majus*, that Christ hath purged away those finnes that pollute our consciences. For the expurgation of these doth produce this effect, that laying aside all sinne, we shall serve God ever after in all holinesse and righteousnesse: and if we doe this, wee shall need no further offering for our finnes. As on the contrary, if we finally forsake not our finnes, but after expiation of them relapse into them againe (which wee then doe when this expiation doth not so far prevaile with us, as to withdraw us from our finnes) then we have need of another offering and sacrifice, to obtaine remission of our relapses.

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For it stands not with reason that men should be expiated with one only sacrifice, and yet be still enslaved to the same sinnes, and be nothing the better for their expiation. Therefore either the expiation is prevalent and of force to withdraw men from sinne, and make them live holily ever after; or else as men alwayes returne to their sinnes, so the expiation must be alwayes iterated; and then it cannot bring eternall redemption to them. It is therefore manifest; that the offering of Christ, seeing it is but one, can really profit no manly but him that having received the faith of Christ, doth shake off the yoke of sinne, and wholly devote himselfe to God to live in a holy course of life ever after. *[Of bulls and goats.]* Hee calls those Bulls which in the former verse he called Calves; as well for their age being of a middle growth between Calves and Bullocks, in which sense also a Heifer is sometime put for a Cow; as by a synecdoche putting either of these indifferently for any beast of the herd; as opposed to those of the stocke which were goats or sheep. For in the yearly sacrifice for the sinnes of the whole people, to which the Authors words refer; to speake properly, there was no Bull slaine; but only a heifer (or as our Translation renders it, a Bullock for the sins of the Priest, and a goat for the sins of the people. And this is the reason why the Author joynes these beasts here, as likewise he doth it afterward, Chap. 10. 4. *And the ashes of an heifer, sprinkling the unclean.]* How the water of seperation was made of the ashes of a burned heifer, and sprinkled upon the unclean; see Numb. 19. It is not necessary for the concluding of the Authors argument, that the ashes of the heifer should be put here for a type of the blood of Christ; for the argument here is not drawn from the type to the antitype (unless it be accidentally) but from termes of disparity, and excellency of Christs offering. This we therefore note, lest any man should thinke it might be gathered from hence, that the Author compares this sacrifice of Christ, with any other legall sacrifices, besides the anniversary, at which the high Priest entered the most holy place. Although we willingly acknowledge, that those ashes were a type of Christs blood, and a most lively type; because those ashes were a kinde of perpetuity, and must alwayes bee in a readinesse, and had force at any time to cleanse any person sprinkled therewith from his legall uncleannes of the flesh; and this force or effect of it depended not on the pleasure of any man, but only from the decree of God alone. So the blood of Christ is a perpetuall & standing remedy, that hath force and power at any time to cleanse men from the guilt of their sinnes, if they be truly sprinkled with it, by being washed from the filth of their sinnes; 1. if they cast them off for the time to come; and this force the blood of Christ hath from the good pleasure of God. These ashes are said to sprinkle, not efficiently, as if the action began at them, and they sprinkled themselves; but instru-



mentally because the unclean was sprinkled with the water wherein they were infused; as wee say, the sword woundeth; because the sword is the instrument wherewith the wound is made. *Sanctifyeth to the purifying of the flesh.* ] To sanctifie is to cleanse; for sanctified is commonly opposed to polluted; as polluted and common are usually in Scripture put for the same; because that which is common and promiscuously used, is easily polluted, and cannot be cleane, seeing then a thing is cleane when it is separated from ordinary and common use. For this sanctifying (as the word following shewes) consisteth onely in purifying of the flesh. All the sanctifying that proceeded from the offerings of the blood of calves and goates, or from the sprinkling of the ashes of an heifer, was but a carnall purifying to cleanse the flesh. The Ceremoniall uncleanneses wherewith men by chance were defiled, were expiated by these offerings and sprinklings; and the partie predefiled became purified, so that now it was lawfull for him to converse with other men, to come to the Temple, to be present at divine services, and to partake of the Sacrifice; from all which his former uncleannesse debarred him. So that this Puritie or cleannesse of the flesh, was both the end and effect of the offering of blood and sprinkling of ashes.

14. *How much more shall the blood of Christ* ] Some man may think; that the Author should not have drawne his argument *à minori*, but rather *à pari*; seeing there seemes an equalitie of reason on both sides, that as well the legall sacrifice, as that of Christ had a like force to produce their effects; the blood of beasts to purifie the flesh, and the blood of Christ to purifie the conscience. But we must note, that the blood of beasts and the offering of it, is not altogether of like nature to purifie the flesh, as the blood of Christ offered to God by the spirit, is to the cleansing of the conscience: For if we looke upon the nature of the thing, what force hath the blood of beasts offered in the Sanctuary, that thereby it should cleanse the flesh, or be reputed to cleanse it? Was not this effect of purifying the flesh, tyed to the shedding and offering of that blood, onely by the decree of God? and that it might bee accounted to have this effect, must they not have a knowledge of Gods decree by some other meanes? But for the blood of Christ, after the shedding of it, there followed the offering of Christ himselfe in the heavenly Tabernacle; or the shedding of Christs blood joyned with the offering of Christ himselfe (as the Author considers the blood of Christ here) seeing Christ therefore shed it, that hee might offer himselfe in the Sanctuary of heaven, both as a Priest and as a Sacrifice. The blood of Christ, I say, if we respect the nature of the thing, hath a potent force to purge our consciences, or is the true and effectuell cause of their being purged. For in the offering of Christ, as wee have already said somewhat, and more shall afterward, is contained his singular and onely

only care of our salvation in heaven, from whence the purifying of our consciences, and the plenary remission of our sinnes, doth flow and proceed, as from the proper cause of it. Furthermore, that the blood of Christ may be knowne to have so great force, looking on the nature of Christs death, and the circumstances of it, every man may easily be admonished of it; For Christ by his blood did strongly maintain the truth of his doctrine; having shed his blood he entred into heaven, the habitacle of immortall life, that what he had promised by his words hee might testifie to all men by his example; having shed his blood and entered into his heavenly Sanctuary, hee offered himselfe an immaculate sacrifice to God for us; having shed his blood he obtained all power both in heaven and earth, all judgement and arbitrement of our salvation. Neither to obtaine this was the bloodshed of Christ a bare condition, that of it owne nature and proper efficacy conferred nothing to it: but seeing it containeth so hard a worke of vertue and obedience, a worke so acceptable to God, and so advancing to his glory, even of it own nature it had force and power to procure this power unto Christ, and to produce in us the cleansing of our conscience. Hee that ponders all this in his minde, can he doubt, but that by the blood of Christ he is expiated from all staine of sinne, if he embrace the faith of Christ with all his heart, and afterward as farre as the hope of eternall life can encourage him, keep himselfe undefiled and pure from all staine of sinne? Thus the nature and force of Christs death being considered, the Authour with very good reason doth draw and conclude this his argument, not from a parity of reason, but from a disparity, or from the lesse to the greater. *The blood of Christ*] There seemes an Emphasis in these words of the Author, to make it yet more fully appeare, how great force his blood hath in cleansing our consciences; As if he had said, The blood, not of an ordinary man, which yet is better then that of beasts, but of Christ, who is the unigenit son of God, seated in heaven at the right hand of God, and reigning over all creatures: Shall not this blood have much more force to purge the conscience, then the blood of beasts had to purifie the flesh? Now, that we may a little prevent the words of the Author, the cleansing of our conscience is attributed to the blood of Christ, both as it is the blood of the Covenant, whereby the new Covenant is established, and as it is the blood of the sacrifice which is offered for us in that heavenly Sanctuary, both which the Authour hath conjoynd, saving that he explicates the first last, and the last first, because it belongs to his Priesthood, as the former is referred to his Mediatorship; which two functions of Christ were fitly conjoynd in the mention of his blood; for they are both coupled in the death of Christ; for his Mediatorship ended in his death, and his Priesthood began there: But how the blood of Christ purgeth our consciences, as it is the blood of the Covenant, wee shall see

hereafter. Yet now we shall adde thus much, that the new Covenant was established by the blood of Christ, not onely as appointed so by God, in manner as the blood of calves and goates was of old appointed for the establishing of the old covenant: but even the very nature and condition of his blood, was of great efficacy thereto. For who can doubt of the truth of that covenant, for confirmation whereof the blood of Christ was shed, who made this covenant in the name of God, and afterward became our heavenly King? *Who through the eternall Spirit offered himselfe without spot to God* ] Here the Author clearly expresth, by what meanes the blood of Christ as it was the blood of the sacrifice, had so much power & force as to purge our consciences, namely, because Christ having shed his blood, did through the eternall Spirit, offer himselfe without spot to God in the heavenly Sanctuary. Hence it is manifest, that the blood of Christ had so far power to expiate our sins, as the shedding of it was seconded by Christ his offering of himselfe in heaven, which could not follow unlesse Christ had first shed his blood: For the blood of Christ, not onely as it is the blood of the Sacrifice, takes efficacy and force to purge sin from the subsequent oblation of Christ in offering himselfe in heaven: but also as it is the blood of the Covenant, it received great force from the subsequent resurrection and glory of Christ. For the death of Christ is as it were animated and quickned by his Resurrection and glory, and then are the mightie effects of it, when he that suffered death to confirm the new covenant, is thereupon acknowledged to be the Sonne of God, and the Christ: which certainly could not have been without his Resurrection and the subsequent glory of it. For then wee plainly perceive the boundlesse love of God in delivering Christ to death for us; and the boundlesse love of Christ in dying for us: from both which wee may easily draw an undoubted hope of our salvation. And then also wee see from his most shamefull death, a passage open to immortall life; and lastly, then we esteem the Covenant most sacred, that was confirmed by a death so precious. But if Christ had not risen from the dead, who therefore died that he might appear to be the Christ, and the King over Gods people, his death had thereby lost all the force of it, yea, it would have been of force to nullifie the faith of all his promises. But he had promised us eternal life in the Name of his Father, and that he himselfe would give it us, by raising us from the dead; yea, hee openly said of himselfe that he would rise the third day, thereby to confirm his doctrine, wherefore unles the event had been answerable, his doctrine had been stripped of all authority. But let us returne to the offering of Christ, which the Author opposeth to the offering of the old high Priest for severall respects. 1. In that Christ offered through the Spirit, and the eternall Spirit: but the high Priest under the Law, did enter the Holy place, and offer through his infirmitie; a weake man compassed

passed with the flesh. But Christ was filled with the eternall Spirit, *i.* with the power of God, which clarified him from all mortalitie, and made him eternall, subject to no destruction. Now this Spirit seemes to be called eternall, not onely because it eternally resides in Christ, but because it makes him to become eternall. Of which Spirit, if Christ had been destitute, he could not have offered himselfe in that heavenly Sanctuary, to have remained there for ever. Therefore in these words, (about which Interpreters have diverse disputes, as men must needs do, when the genuine sence of any place is either not perceived or not allowed) is expressed the cause, how Christ being before not onely of a mortall nature and compassed with flesh, but also slaine as a sacrifice, could afterward enter the heavenly Sanctuary, the palace of immortality, and there as a Priest offer himselfe to God. This he saith was effected by the benefice of the eternall Spirit, who throughly consecrated Christ, and deuested him from all naturall and terrene infirmities. That which hee had spoken before, chap. 7. ver. 16. that Christ was made a Priest after the power of an endlesse life; now hee saith againe in other words, that Christ offered through the eternall Spirit; for if wee looke into the thing it selfe, what is the power of an endlesse life, other then this eternall Spirit? In a like manner Paul treating of Christ, as he is ordained and declared the Son of God with power by the resurrection from the dead, *i.* as God after his resurrection made him the celestiall and eternall King of his people with supreme power, mentions the Spirit of holinesse or sanctification, Rom. 1. 4. and he saith, that Christ was declared the Sonne of God according to the Spirit of holinesse as he was made of the seed of David according to the flesh. For, seeing he opposeth this Spirit to the flesh of Christ, *i.* to whatsoever was humane in his nature, what can he else understand, but the power of Gods Spirit powred upon Christ, which abolishing from him all his mortall condition, did throughly consecrate him unto God, made him a person most divine, and most like unto God in nature and power, and rendered him fully capable of a celestiall and eternall kingdome? Hither also must that of Peter be referred, where he saith, (as it is in the Greek) that Christ was mortified in the flesh, but vivified by the Spirit, 1 Pet. 3. 18. where as the flesh of Christ is made the cause of his mortality, and consequently of his death: so is the Spirit, (namely of God in Christ) made the spring and fountaine of his vivification or life.

2. He opposeth the offering of Christ to that of the old high Priest, in that Christ offered himselfe; but the Legall Priest offered not himselfe, but the bloud of slaine beasts: but what force could that bloud have being offered and sprinkled before the Mercy-seate for the purifying of the flesh, if we respect the nature of the thing? But Christ himselfe being offered for us in the heavenly Tabernacle, was he not



a most acceptable sacrifice to God? Is there any sin of those that are truly faithfull in Christ, which by the offering of so holy a Sacrifice, and by the authority and care of so great an high Priest with his heavenly Father could not be expiated? 3. In that hee offered himselfe without spot or blemish. For the old sacrifice must bee very pure and free from any spot; wherefore seeing our high Priest himselfe was the sacrifice, hee must needs bee void of all spot or blemish. But the old high Priest when he entered the most holy place and offered, was not without spot or blemish; for even then he was to procure the expiation on no lesse of his owne sins then of the peoples. But Christ when he entered the heavenly Sanctuary, and offered himselfe to God, was then free from all spot, not onely in respect of his most innocent life, which he passed without the least spot of sinne; but also, which as wee said in the seventh Chapter, the Author chiefly respecteth, in respect of his immortall nature, which he obtained free from all spot of infirmity, when he was quickned with that eternall Spirit, whereby he entered the heavenly Sanctuary. But what is meant by this offering of Christ, wee have declared before. For these things are not properly spoken of Christ: but onely comparatively and allusively to the ancient high Priest. So that by this offering of Christ is signified, his singular and onely care for the expiation of our sins, and for our salvation. Yet it is a care worthy and futable to so great an high Priest, who is not destitute of power in himselfe to conferre salvation upon us, but is forced to obtaine it from another, as the old high Priest was: but is one, that enjoyeth all command both in heaven and earth, one that exerciseth all Judgement delivered over unto him from his Father; and one that by his owne proper power doth release us from all guilt of our sins, frees us from all punishment, and lastly makes us capable of eternall life. Whence it so much the more appeares, how the purging of our consciences doth certainly follow upon the blood and death of Christ, and upon his subsequnt offering in heaven. *Purge your conscience from dead workes*] How much more shall the blood of Christ purge? Shall is so the future tense here, that it carries the force of the time present. For, in such arguments drawne from comparison, wee love to use the future tense in the consequent member of it. If this be so, much more shall that. For herein we respect not any futurity of time, but a futurity of consequence and of truth; for many times wee conclude in that manner of things past. The conscience here is opposed to the flesh; for as the blood of beasts offered did purge the flesh, so the blood of Christ offered through the Spirit, doth penetrate unto the conscience and purge it. And sinnes are called dead workes, not formally as if they had no life or activity in them: but effectively, because they are deadly works, that brings death to the sinner, and of their owne nature keepe the sinner dead for ever. These deadly works  
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are the spots and blots that defile our conscience; and from these our conscience is purged by the blood of Christ; not onely in that we are freed from the guilt of them in the sight of God, and consequently from all punishment of them; but also in that wee are delivered from the sence of that guilt, and from the feare of punishment; and so our conscience is eased of a grievous burden. And it was not for nothing that the Author would rather say, purge *our conscience*, then our *minds*, the inward part of us, oppositeto the flesh; Because thereby he would shew, that the blood of Christ doth also cleanse away, that misery and torment of the conscience, whereby men conscious of their wickednesse, doe tremble and quake for feare of Gods Judgements. This is most certaine, that true and solid peace of conscience in them that have sinned, doth ground it selfe upon this, that God hath declared his will, they should be free from all the guilt of their sinnes; And yet it may be, that men freed in the sight of God from the guilt of their sinnes, may not enjoy a peaceable and quiet conscience, because they are destitute of the knowledge or faith of it. Therefore the blood of Christ offered to God through the eternall Spirit, doth not onely abolish all the guilt of our sinnes, but also doth certifie and make faith thereof unto us, as we heard before. Whence it cometh to passe that there ariseth a great calme and quiet of conscience in their minds, who have tasted the efficacy and vertue of Christ his blood and sacrifice; and we may well say that though formerly their conscience were oppressed with many crimes; yet then their conscience is wholly disburdened, and they finde no guilkinesse in it. And this is the scope which God proposed unto himselfe in the death of Christ and the things following thereon. For he would not therefore binde himselfe by the blood of Christ and establish a new Covenant, because there might be danger, that he would not stand to his promises who is most true and faithfull of his word; but because we should want no assurance of his grace and mercy towards us. And hence also it is, that when Christ was raised from the dead and invested with immortality, God exalted him into heaven; and committed unto him the whole care and arbitrement of our salvation. For the efficacy and force of Christs death and the consequents upon it, must be distinguished from their scope whereat God ayimed; although that efficacy were subservient to this scope, and effectually to the compassing of it. The efficacy of Christs death and the consequents upon it, was very great, both to oblige God to performe his promises, and to produce the reall effect of them upon us: but the scope is, (as we have said) to make assured and undoubted faith unto us; of so great grace of God, of so great salvation and remission of sins; to the end that wee being fully certified thereof, might againe on our part performe our duty, and wholly devote our selves to God. Whence the Author adding afterward this end or effect of purging our conscience,

ence to be performed by us in our part, doth hereby teach us, that in this purging of our consciences is included; not only an immunity from punishment arising from the abolishing of our guilt before God, but also a satisfaction from thence proceeding from our certain knowledge that our guilt is abolished. Now for the matter of our Iniquity, or here some fear punishment; but punishment is not only temporall, but also eternall, opposed to life eternall. From the punishment of eternall death, those sacrifices of the Law were so farre from freeing any man; that they could exempt no man from temporall death, or capital punishment; for they only took away some other light penalties or inconveniences of this life. Neither did God write all his Lawes in blood, ordaining death for every offence; but moderated the rigor of his Law with singular justice and equity. Upon some offences hee laid the penalty of death, which no sacrifice could release; upon others he laid a fine and a sacrifice. The mule of fine was to be paid to the party grieved; but the sacrifice to himselfe; for thereupon he remitted the penalty due to himselfe; but would have restitution made of the injury done to man. So for example for the theft, the penalty was a restitution of the double, triple or quadruple, to be paid to the party thereby damaged: but besides this restitution, the theft was expiated by sacrifice, which was instead of a penalty to the most mercifull God. Lastly, there some things totally void of all true offence: as for example, if any man had touched a dead body, though it were of duty to bury him (which was rather a matter of piety then of offence) yet because this and other such like cases were condemned by the Law of uncleannes, therefore they were to be expiated either by some sacrifice, or by the holy water of separation. Therefore all the use of those sacrifices was to expiate some lighter faults or uncleanneses of the flesh; but great offences were punished with death. Hence David acknowledging his sinne expiable by no sacrifices of beasts, saith to God, Thou desirest not sacrifices, else would I give them: but thou delightest not in burnt offerings, Psal. 51. 16. He means in the expiation of such crimes as his was; and therefore he styes to the sole mercy and clemency of God; and resolves to pacifie God with the sacrifice of a broken and contrite heart. The force of which sacrifice, if it be made seasonably, and abound afterward in the fruits of good workes, is established and ratified by the Law of the Gospel. Now the blood and sacrifice of Christ takes away all guilt and penalties of all sins, even of the most heynous, in them who having tasted the force of that sacrifice, do afterward live holily: I say, all kind of penalties not only of temporall death but of eternall, which by force of the Law all incurred, that had truly and morally sinned. For temporall life opposed to temporall death proceeded from the observation of the Law otherwise; then eternall life did opposed to eternall death. For to attain or preserve temporall life it sufficed



sufficed to keep the Law taken in an open and literall sense (as they call it) and to expiate certain offences by certain rites and sacrifices. But the latter could no man attaine by force of the Law, unlessse a man had kept the precepts of it, taken in a mysticall sense; *i.* most fully and perfectly as the Gospell proposeth them. For seeing eternall life was not contained in the promises of the Law, but in a mysticall sense; it was great equity, that he who would attaine it by the benefit of the Law, should likewise keep the precepts of the Law in a mysticall sense. Neither only so; but it must be kept exactly, and without any sinne: so that there should need no sacrifices or expiations. For no sacrifices were of such force as to take away the guilt of eternall death; and so estate a man in a right to eternall life; neither did the Law open any other way to arrive at a plenary justification joyned with the reward of eternall life, then by the merit of workes. *To serve the living God* ] Here is the effect of this Expiation wrought in us by the blood and offering of Christ. For when our conscience doth clearly acknowledge, that in respect of God, it is freed from all guilt of all sinne even the most grievous, and nothing can hinder us but our selves, from enjoying the reall effect of our being acquitted from all sinne; it comes to passe hereby, that we must needs have strong motives to carry us on to the worship and service of God, and to receive the faith of Christ; to the end wee may effectually enjoy so great a blessing, and having once enjoyed it, never lose it, but afterward abstaine from all sinne with all our possible endeavour, knowing well that so great a blessing is attained and preserved with true piety. Hence it appeares that this purging of our conscience gotten by the blood of Christ, must be so understood in this place, that for the reall effect of it, it depends upon our duty on our part; *i.* then it begins to have it effect in us, when our faith and obedience begins toward God and Christ; and is continued by the continuance of our faith and obedience, and by constancie and perseverance in faith and godlinesse to the end, is at length consummated, and doth rest in a full and immutable right to eternall life, the effect whereof will most certainly follow in due time. For unlessse this effect and comple ment of our expiation depend reciprocally upon our duty, and our duty and will to serve God flowed immediatly from it; what one man among a thousand would serve God upon the expiation of his finnes, if he knew that without this, he could be expiated effectually, and released from the guilt of all his finnes; and enjoy a full right to eternall life? because therefore this offering of Christ doth withdraw us from sinne, and makes us afterward serve the living God; hence it comes to passe, that Christ doth expiate us by one only offering, or that our expiation flowing from the offering and sacrifice of Christ is eternall and lasteth forever. For what need the offering be iterated, if men once expiated, sinne no more? For although sometime by error



or infirmity the true worshippers of God may offend; yet because the offering of Christ doth not so properly intend to exiate such light offences, as finnes that are more heynous; as appears by the proper nature of the new Covenant, as it stands, distinguished from the old; therefore the oblation of Christ must not be iterated for our light infirmities and lapses. Therefore for the removing of the guilt of such light offences, the perpetuall residence of Christ our high Priest in his heavenly Sanctuary, and his intercession to his Father for us, is abundantly sufficient; so that for them he need not shed his blood againe, and after the shedding of it enter into his Sanctuary. The word *λατρίαν* doth not alwayes signifie all kind of obedience and service done unto God, but chiefly that divine service done to God publickly & most properly, as hath before been shewed, those holy reverences which we perform in the worship of God. Yet the Author useth it here by a Metonymie, for all divine service that is joyned with the worship of God; for worship and service are mutuall adjuncts connexed each to other. For so great a benefit of God as the expiation of all our sins should easily move us to perform divine services unto God, by praises and thanksgivings and wholly to devote our selves to worship so good a God; for then we take courage to approach unto God to worship and serve him, and to hope that the honour we do him will not be unacceptable unto him, when we feel our conscience clean & quiet, as purged from all sin. Or else the word here is taken by way of Metaphor, whereby all good works pleasing unto God and done for his sake, are accounted for sacrifices and offerings acceptable to God; and that wholly endeavours them may fitly be said to serve God. God is here called the living God according to the ordinary phrase of Scripture; which notwithstanding in this place wants not an emphasis: Not only because hereby the true God is distinguished from all the feigned gods of the Gentiles, which because they were nothing but wooden or stony Idols, and therefore wooden and stony gods, were called vaine and livelesse gods, and are opposed to the living God. But also to shew the cause, why we should worship and serve God, and withall the happinesse of those that devote themselves unto him. For seeing hee is the living God, hee is also the true God, who can reward his worshippers and servitors with great benefits, and recompence them with fearfull judgments who neglect him. To this end Paul writing to the Thessalonians saith, Yee are turned from Idols to God, to serve the living and true God; 1 Thess. 1. 9. And the word there is *δοξάζειν*, which properly signifies to serve. And God is eminently called the living God, not only because he truly lives, but also because he is the fountaine of life to all other things which do live. In which sense sometimes, hee alone is said to live, or to have life and immortality in himself.

15. *And for this cause* Here the Author confirms his former assertion

sertion by a new argument, in that Christ is the Mediatour of the new Testament, or that Christ made the New Testament and sealed it with his blood. For this is the nature of the New Testament (as we shewed in the former Chapter) to containe the remission of all our sinnes, even the most heinous, and consequently to be of force to purge our conscience. And because it is a Testament, therefore it was first to be confirmed by death, which here neither can nor must be any other then the death of Christ. Whence it is manifest that the death or blood of Christ, as it confirms the New Testament, doth purge our conscience from dead workes. The particle *and* shews that a new argument is alledged; and the words *for this cause* note the finall cause, for which Christ died. *He is the Mediatour of the New Testament.* Wee now use the word Testament and not Covenant, because the Greek word *διαθήκη* properly signifies a Testament and not a Covenant (though sacred Writers use it to signifie also a Covenant.) And the ambiguity of the word did well serve the Author to draw his argument from that which must needs be done in a Testament. And to speake a little yet more accurately, Testament and Covenant differ but alternly, as *genus* and *species*. For every Testament is a Covenant, though not *à contra*; for though the heire doe not covenant with the Testator at the making of the Testament, because that may be done altogether without his knowledge, which is necessarily required in him that covenanteth: Yet he covenants at the validity of the Testament; for when the Covenant takes effect by his acceptance of the condition specified in the Testament, and by his entrance upon the Inheritance, then (though before he were free) he covenants *ex Lege*, to performe the will of the Testatour. So that every Testament at least when it is consummate and valid, is a kinde of Covenant; and it is the best kinde of Covenant; 1. Because it is most solemnly testified by sealing and witnessing, from whence it is called a Testament. 2. Because it is most preciously confirmed, even by death, and the death of him that makes it, who establisheth his owne deed by his owne death. 3. Because it containes an extraordinary benefit, in conveying the Testators inheritance and whole estate to the heire. And lastly, because it proceeds with the greatest freedome, in leaving the heire to his liberity, whether he will accept of the Inheritance or not. Now this New Testament is the last will of God, which must stand for ever, because it is already confirmed, and therefore cannot be revoked. But how Christ is the Mediatour of it hath beene partly shewed before, chap. 8. 6. and is partly to be shewed afterward; yet his Mediatorship consisteth chiefly in these two acts, first in declaring or publishing it, and then in confirming or establishing it by his death, as a Testament ought to be. *That by meanes of death for the transgressions that were under the first Testament, they which are called might receive the promise of eternall inheritance*

*sance*] Here is a file of finall causes linked one to another, whereof the last end is, the obtaining of an eternall inheritance; the intermean is the redemption for the transgressions which were under the first Testament; the prime Mean to these two former subordinate ends whereby they are successively attained, is death, which in a Testament must necessarily intervene. Hence we may see, that the redemption of transgressions doth properly depend and flow from the New Testament; and the death of Christ doth give force and strength to this Testament. The word Redemption is put for Expiation, as was shewed ver. 12. For Expiation is one kinde or sort of Redemption; both because the effect of expiation is a delivery, and because also the meanes of it whereby it is wrought is an expence, for it commonly costeth blood. Hence some Translators in this place render it *Expiation*. But because the word Redemption carries the sense of Expiation, therefore it both followes the construction of it, and is simply called the redemption of transgressions; either for their expiation, as wee have said. In which sense the Scripture speakes elsewhere. For Prov. 16.6. where the vulgar Latine reads it, By truth iniquity is redeemed; there our English translation hath it, By truth iniquity is purged, *i. expiated*; Or for redemption from transgressions. For Cicero himselfe in a sense not unlike, saith, *Liberationem culpa*, for *à culpa*. And he useth the word Transgressions, whereby grievous finnes are commonly signified, to shew us, what finnes chiefly are remitted in the New Testament; namely, heynous and grievous finnes; for which in the Old Testament there was no expiation allowed, but the punishment of death imposed. Wherefore he addeth, *Which were under the first Testament*] He means which remained in force, or could not be expiated, or for which no remission was allowed under the Law. But hee seems withall to intimate, that those grievous finnes had their being, and were wont to be committed under the Old Testament; whereas the New Testament together with their guilt, doth wholly take away their being, in them who cordially beleve the promises of it. For that this is the force and effect of the New Testament, and of the blood of Christ, we have already shewed, partly in the eight Chapter, and partly here. And he mentions not the expiation of transgressions only or grievous sins therefore, as if under the New Testament also all lighter sins were not expiated: but it is as much as if he had said, *Yea even of those transgressions under, &c.*] For sometimes the Scripture speaketh simply, not to exclude other things, but to teach us, that those other things wherof there might be greater doubt are included, & which being thought included, much more is it to be thought so of the rest. So Psal. 25.8. David saith of God, *That he is good and upright, therefore will he teach sinners in the way, i. Yea even sinners, and not righteous men only*, though he will teach them also, and much rather; for so he presently addes in the verse following, *The*  
*meek*

*mecke will be guide in judgement and teach his way.* So Paul, Rom. 4. 5. saith, *That God justifieth the ungodly*; not that he justifieth him onely, but that hee is so gracious as to justifie him also. Or else the Authour mentions only transgressions, or grievous sins, to shew that they chiefly are expiated under the new Testament, and that this is the proper fruit of the new Testament, and of the oblation of Christ. But if the guilt of grievous sins be taken away under the new Testament, much more must it be true of lighter finnes. Besides, grievous sins do much more grieve the conscience then lighter, for to lighter finnes there was some expiation granted in the law, whereby men might imagine that God of his infinite goodnes, would also release the penalty of eternall death, but to the other no expiation was allowed. *Might receive the promise.* To receive the promise of eternall inheritance, doth in this place signifie, to enter the reall possession of the eternall inheritance which was before promised; and not to receive the promise of it onely. Therefore those grievous finnes whereof men stood guiltie, and for which they were subject to eternall death, must first be expiated, before they can enter and receive the eternall inheritance. For those finnes did hinder men from entring it, which being purged away, now nothing hinders, but they may take possession of it. But who shall do this? shall all promiscuously? no certainly, but *they which are called*. *i.* They to whom this eternal inheritance is offered by the Gospel of Christ, and who accept this great grace of God by a lively faith. For both of these use to be included in the word *called*. But he simply saith, *they which are called* might receive this eternall inheritance; because all which are called may receive it, if they will, and be not wanting to themselves; for in God and Christ there is no let.

*16. For where a Testament is, there must also of necessity be the death of the Testator.* ] Here he gives the cause why he said, that by meanes of death, this effect of remission of finnes, and receiving the eternall inheritance doth follow; because (saith he) where a Testament is, there of necessity the death of the Testator must intervene, which reason hee confirms by a Super-reason in the verse following. But here some man may object, that the Author doth but sophisticate with words, and not draw a reall argument from the thing it selfe. Seeing Christ was not the Author of any testament properly, but onely the Mediatour of the Covenant; although the Greeke writers use the word Testament to signifie a Covenant: But the ambiguity of the word, must not confound the natures and properties of the things; so that what is true of one thing which the ambiguous word signifies, should forthwith bee transfered to the other, signified by the same word. We answer, That the speech is here of such a thing, as is common to both the significations of the word, the proper and improper, or rather the generall, and the speciall; *i.* that is Covenant, and Testament, for we said before, that



that every Testament is a Covenant, an especial and best kind of Covenant. For Covenant is a generall name whereby those things are called, that are more properly named leagues and testaments; both which are Covenants: And indeed, almost throughout the old testament, the originall word which our English translation renders *Covenant*, doth properly signifie a *League*, and were better so rendered; for because God is a publike person, and so is mankind also, therefore all Gods Covenants with man are properly Leagues. Hence the Latine translations, both vulgar and others, constantly render them *Fœdera*. So for a testament, if we consider the nature of it accurately, then any solemne act of any person testified by his death is properly a testament; and he who testifies anothers act, though he be no Author, but onely the asserter of it, is properly the testator of it. For hence the Civilians have borrowed their termes of Testament and Testator, which commonly concur in the same person, yet not necessarily, but accidentally: for whatsoever witnesse will testifie, upon his death, the verity and certainty of another mans last Will and Testament, such a witnesse is truly a testator to that Testament. And he that mediats to certifie a mans Testament, and mediats so farre as to testifie it with his death, hee is both the mediator and the testator of that Testament: so that a mediator and a testator, in respect of the same Testament, are not functions incompatible, but consentaneous, that may easily concur in the same person. Yea, hee that in this sence is the testator of a Testament, is necessarily thereupon the mediator of it. So that Gods two solemne Covenants, or rather his Leagues, the old and the new, are truly and properly called Testaments; because they are both testified by blood and death, to certifie, confirme, and establish them; for the old Testament was testified by the blood and death of calves and goates, which was therefore called the blood of the Testament, as it is declared in the verses following. But because the new Testament was testified, certified, confirmed, and established, by the death and blood of Christ, therefore Christ, though hee were not the Author of it, yet is most truly and properly the testator of it. And because Christ did mediate for this Testament, to certifie and publish it to the world, that the old and former testament was abrogated and revoaked, and that this new one was the last Will and Testament of his Father: therefore also he was most truly and properly the Mediatour of it. And hee was so constant and earnest a Mediator, to certifie the truth of this new Testament, that thereupon hee became the testator of it also, to testifie and confirme it with his death and blood. Nay, because Christ was the Testator of it, therefore hee must necessarily also be the Mediator of it; for no man will testifie that truth or that cause with his blood, for which he no way mediats, seeing he that no way mediats for a thing, will never testifie it with his blood. Wherefore in the words of these 16. and 17. verses,

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though the Author for a while supposeth, and takes it for granted, that not onely death, but the death of the Testator (which here is Christ) must needs intervene to confirme the new Testament; yet a little after at the 13. verse, and so forward, hee clearly demonstrats it. For there he teacheth, that the matter must not, nor could not be effected by the blood of beasts, because he was both the Mediator and the high Priest of the Covenant or League; who when he was to appeare before God in his heavenly Sanctuary, and there to performe his offering, certainly he was not to slay some beast, to bring the blood of it into that Sanctuary: but must shed his own blood, to make himselfe his owne offering in heauen, thereby to confirme and establish the new League or Covenant, which as he might do, so he must doe it, for the great dignity and sublimity of the particulars therein contained. So that in this respect the new Covenant comes neerer to the nature of a Testament, then of a League, which was the proper nature of the old Covenant. For what effect could there be in the blood of a beast, to confirme and make faith unto us of heavenly promises? Such a Confirmation had very ill becomed this divine and heavenly Covenant, especially seeing it might be confirmed by other blood more suitable to it, and by blood that notwithstanding was to be shed for another cause, which cause hath already been shewed at the 14. verse. Whence wee may perceive, that in these words in this 16. verse, as they are also extended to Covenants or Leagues, and to the Authors and Mediators of them, something must be understood to make the truth of them fully to appeare, which yet is not expresse, because it makes nothing to the point in hand. For these words of the Author here must be taken, as if he had said, where a Testament is, there must needs bee the death of the Testator, or at least (as in leagues which in a manner resemble Testaments) the death of some creature, whereby the League is confirmed by him that makes it; for till death intervene, a Testament or League, is of no force and strength: which exception, or rather which correction of his generall saying, why it was not added here, the cause hath been already shewed. We may also answer the former objection thus. That his reasoning here is comparative by way of similitude, not explicitly, but contractedly as is often used. And the words are to be taken, as if he had said, as when a Testament is made, the death of the Testator must needs accede; because it must be animated by the death of the Testator; for while the Testator lives, the Testament lives not, or is not in force: So also when the new League or Testament was ordained, his death must accede that made it, and was in stead of the Testator, that the Testament might be firme and of force. For though Christ made not the new Testament as the Author or principall agent of it, yet because hee was the Mediator, and instrument of his Father to speed it in his Fathers name, therefore he may be said to have made it; for wee commonly

monly attribute the same action both to the agent who is the prime cause of it, and to the Instrument who is the means of it. From hence it manifestly appears, what force the blood of Christ hath in procuring us remission of sinnes; namely these, two forces; first that by it the New Testament was established or confirmed; and secondly, that thereupon he offered himselfe to God for us in heaven. So that his blood was confirmatory to settle the eternall inheritance upon us, and expiatory to procure an eternall redemption of our sinnes: whereof the former is handled in this verse, the latter in those precedent. Why Christ is called here the Testator, we have before sufficiently reasoned; namely, because he was the maine witness to certifie the truth of the Testament by his death; and because he was the maine party by whose death the Testament which till then lay dead, became alive and valid to be of force and effect. Yet here wee shall adde one reason more, because it will serve wondrously to animate our faith and love toward Christ; and that is, because the inheritance conveyed unto us by this New Testament, is properly the inheritance of Christ; for hee is the *unigenit* or only begotten Sonne of God, and was ordained to be Lord and heire of all his Fathers estate; and hath admitted us that will accept of it, to be co-heires and fellow-partners with him in it; and dyed as the Testator to settle the possession of it upon us. Or to speake in the words of Paul, *He hath received us to the glory of God*, Rom. 15. 7. And the words of Christ to his Disciples tend to this sense. *I appoint unto you a Kingdome, as my Father hath appointed unto mee*, Luke 22. 29.

17. *For a testament is of force after men are dead*] This is the reason why the death of the testator must accede to the testament hee hath made, because all the while the testator lives, his testament is dead and of no force to give any possession to the heire of the inheritance and estate thereby to be conveyed: but when the testator is dead then the testament takes life and becomes of force; for then the heire hath an actuall right and power to enter upon the inheritance. And therefore he addes, *Otherwise it is of no strength at all, while the testator liveth*. These are the same words in effect with the former, and are but a consequence from them, by that rule of reasoning which we call conversion by contraposition; For if a testament be of force when the testator is dead, then it must needs follow, that while the testator is not dead, the testament is of no force. Which kinde of reasoning is frequent in Scripture; yet among many passages we shall instance but in this one, and in this the rather, because the texts of it are much obscured by Interpreters, who labour to reconcile them, as if they seemed opposite; whereas no two texts can be more according, for they are wholly equipollent, and each consequent to the other. Christ saith, *He that is not with me, is against me*, Mat. 12. 30. and he saith againe,

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He that is not against us, is for us, or which is all one; *He that is not against me, is with me*, Luke 9. 50. This latter saying in Luke is so farre from being opposite or contrary to the former in Matthew, that it is a most immediare and necessary consequence from it. For if this saying be true as it is, because the truth hath said it, *He that is not with Christ, is against him*. Then this also from thence must needs follow for a truth, *He that is not against Christ, is with him*. Because this latter saying is the conversion of the former by contraposition.

18. *Whereupon neither the first was dedicated without blood*] What he had said before in generall of testaments, now he declares in particular, and proves by an example in the first or Old Testament, and makes way for himselfe to apply the same unto Christ, and to the New Testament established by him. For because under the Old Testament it selfe was confirmed by blood, and because almost all things were cleansed by blood, at least sinnes could not be cleansed without shedding of blood: Therefore from hence, he gathers by way of similitude, that death and shedding of blood must needs intervene under the New Testament, that thereby both the Testament it selfe might be confirmed, and our sinnes purged. *Was dedicated*. The Greeke word is *ἐκκατασταλμένος*, which as Interpreters note is properly said, when some solemne act is done, whereby a new thing being perfected and finished, begins to come in use. So the Consecration of Solomons new Temple, was called the Dedication of it, and the Consecration of the new Altar erected by Judas Maccabeus was called the Dedication of it, 1 Maccab. 4. 56. And the annuall celebration of that dedication is called the feast of the dedication, John 10. 22. yet this word applied to leagues, signifies nothing else but to confirme them. And leagues are then confirmed, when they are so ratified, as thereby they have force and strength to become obligatory and binding to all parties therein interestted. For the confirmation of a league, is some solemne act done by the confederates, or in their name, whereby they mutually so binde their faith, that it shall not bee lawfull for either party to rescinde or revoke the league. And although there bee many formes of confirmation for leagues, yet anciently the usuall forme was by blood, and that of the Old Testament was performed by the blood of beasts: Wherefore with good reason, the Author saith, that it was not dedicate or confirmed without blood, i. it began not to come in use among men, and to be of force, before it was ratified by the bloodshed of beasts. For this blood gave beginning to that testament, in respect of the force of it. The Author useth the very same word afterward Chap. 10. 20. where our English Translation renders it consecrated. By a new and living way which he hath consecrated unto us, whereof in its due place.

19. *For when Moses had spoken every precept to all the people*] That



the first Testament was not dedicated without blood hee now proves, by a narration of the carriage of the action, shewing the dedication or confirmation of that Testament both for the manner and matter whereby it was confirmed; and his narration hereof is for the most part taken out of Scripture. *Exod. 24.* Moses did both speake and read all the precepts to the people. For first he spake them by word of mouth, as the Lord had delivered them to him; and upon his rehearsing or speaking of them; the people gave their unanimous approbation and consented to doe them. *Exod. 24. 3.* Then he wrote them in a book, and read them in the audience of the people; and the people againe the second time gave their approbation. *ibid. ver. 7.* The word spoken includes both these actions of reciting and reading; for all reading is speaking also, because he that reads, speaks out of a booke. The precepts by Moses confirmed, were all those Lawes of the Old Testament, that did binde universally, both persons and times, which all persons were bound to observe perpetually; for such were properly the precepts of Gods league with the people, although happily they were not all assigned to the preceding Chapters in *Exod.* but are related in other places, and in the following books of Moses. For those precepts which after the confirmation of the league or testament, are described in the following Chapters of Exodus, are not properly Lawes, but certaine Ordinances of God for the present, concerning the framing and ordering of the Tabernacle, the furniture of it, and other things, whereby the worship of God was then to bee performed. And yet there be some, who think, that the passages recited, *Exod. 24.* concerning the confirmation of the Covenant, are spoken only by way of historicall anticipation. And this opinion is not without some shew of probability. *According to the Law*] This is a limitation of the universall word every precept, to shew, that he spake not of all precepts in generall, but of every precept in the Law delivered to Moses, and written by Moses in the booke, and read by Moses to the people. *Hee tooke the blood of calves and of goats*] It is not exprest in the story of Moses that he tooke or shed the blood of goats for that action. Yet it is very credible, that there were goats among the burnt-offerings and peace-offerings then slaine unto God. For that Moses nameth only calves, it might therefore be, because they are the more worthy creatures: Unless we should rather say, that first the whole people was sprinkled and expiated by Moses, which the Author chiefly respected, and might know it some other way, for the blood of goats was usually shed to expiate the finnes of the whole people. *With water and scarlet wool and hyssop*] Neither doe wee read this in the fore-cited place of Moses; but the Author who undoubtedly was very skilfull in the Jewish customes, doth perhaps therefore mention water, because hee knew that water was mingled with the blood, which was sprinkled, as was

was usuall in other purifyings; for blood, unlesse it bee mingled with water, doth quickly congeale; and being congealed is unfit for sprinkling. But of hyssop and scarlet wooll tyed to a cedar sticke, was made a sprinkler; whereof as of water mixt with blood, see Exod. 12. 22. and Levit. 4. 4, 5, 6. *And sprinkled both the booke and all the people.* Of the booke being sprinkled, we likewise read not in Moses. Yet this divine Author knew the certainty of this no lesse then of the rest. But all the people is said to be sprinkled; because they among the people who stood nearest were sprinkled; and in that respect represented the person of the whole people; so that thereby all the people were accounted sprinkled.

20. *Saying, this is the blood of the Testament.* In the Hebrew for this, is Behold; but the sense is the same. Now the blood of calves and goats, is called the blood of the Testament, because by means of it, the Old Testament was confirmed and established. *Which God hath enjoined unto you* In the Hebrew it is which God hath made with you. God had not yet made it preteritively; but did then make it presentively; and therefore the preter tense is there figuratively put for the present. But because God himselfe in his owne person did not confirme that Covenant with the people, but Moses did it at the command and in the name of God; therefore the Author expressing the verity of the thing, for the word *made*, puts the word *enjoyed*: as if Moses had said, This is the blood of the Testament, which God hath enjoyed me to make with you. Yet this injunction or command did not rest upon the person of Moses only; but was extended unto the people also, for as the confirmation of the testament was enjoined to Moses, that he should speed it in Gods name: So the observation of it, was enjoined unto the people, that they should keep it; because the Testament for the matter contained Laws and Precepts which God enjoined to the people, as if Moses had further said, This is the blood of the Testament which God enjoined unto me to confirme, and hath enjoyed unto you to observe.

21. *Moreover he sprinkled with the blood, both the Tabernacle and all the vessels of the Ministry.* Hee shews, that not only the Old Testament it selfe was confirmed with blood; but also that under the Old Testament divers consecrations and expiations were made by blood, especially of sinnes (as hee mentions it) ver. 12. This hee doth, that from hence he might gather, that under the New Testament also the shedding of blood must fityly intervene to consecrate and expiate the conscience; and a blood so much more pretious, as he is more pretious, by whom the conscience is expiated. And the Author doth so joyne the consecration of the Tabernacle, and the vessels of it made with blood, with the confirmation of the Testament it selfe, that he specifies no difference of time between them. And if the Tabernacle and

ministeriall vessels were consecrated at the time, wherein the Testament was confirmed, then without all doubt the history of confirming the Testament, Exod. 24. is delivered by way of anticipation; seeing that after that Confirmation mentioned there, precepts are delivered in the following chapters, for the making of the Tabernacle and ministeriall vessels, and for ordering of the publike worship and service of God; as also the making and consecration of them is particularly described. But from the words of the Author it cannot bee gathered, that both these were done at the same time; seeing hee, to his former words of confirming the Testament by blood, doth simply subjoyne that Moses did also sprinkle the Tabernacle, and the ministeriall vessels with blood; which may as well be taken of another time, as of the same. Although Moses saith not openly, that the Tabernacle and ministeriall vessels, after they were all finished, were sprinkled with blood, but only anointed with the holy oyle. Yet because we read, that the Altar was not onely anointed with oyle, but also sprinkled and consecrated with blood; therefore hence we may gather, that in the consecration of the Tabernacle it selfe, and of the ministeriall vessels, sprinkling of blood was joyned with their anointing. For Iosephus delivers this in plain words in his Antiquitie, lib. 3. cap. 9. Where describing the Ceremonie and forme of that Consecration, hee saith, *Then hee sprinkled the garments of Aaron and his sonnes with the blood of the Sacrifices, purifying them with running water, and with the ointment, &c. He sprinkled also the Tabernacle and his vessels with the ointment, and with the blood of bullocks and rams, flaine every other day after their kind.*] From this verse therefore it may appeare, that anciently there were many things among the Jewes, especially concerning external rites, of manifest truth, which notwithstanding are not writt'n in the bookes of Moses; and therefore wee need not marvell, that this Author doth affirme some things, which we finde not delivered in the bookes of Moses, as we have noted already in this chapter, verse 4, and verse 19.

22. *And almost all things by the law are purged with blood.*] He amplifies his former instances, drawing them from particulars almost to an universall, to conclude his assertion by way of Induction. Not only the Tabernacle and Ministeriall vessels, which were the principall utensils about the worship of God: but almost all things else were purged with blood. He saith, almost all things; because some things were purged without blood; for some were purged or cleansed onely by the washing of water, as hee that carried out the Scape-goat must cleanse himselfe by washing his clothes and bathing his flesh in water. Levit. 16. 26. And the Priest who became uncleane by the touch of a person or thing unclean, must cleanse himself by washing his flesh with water. Levit. 22. 6. And some other things were first purged by melting in the fire, and afterward repurged over with the water of separation, as silver

silver and gold, and all other metalls that could abide to passe through the fire. Numb. 31. 22, 23. *According to the Law.* 1. According to the Law prescribed, things should be purged. *And without shedding of blood is no remission.* How ever other things were purged, yet this is certaine that under the Law, finnes were not remitted without shedding of blood. Whence wee may rationally gather, that the shedding of blood, must also intervene for the purging of our consciences, or to ex-  
piate those finnes that pollute our consciences. That which the Au-  
thor here affirmes, is most certaine universally, and suffers no excep-  
tion, unlesse in case of extreme poverty, when the persons to bee purged  
were so poore, that for the purging of their sinne, they were not able to  
bring for their offering a paire of Turdes, or a paire of yong Pigeons,  
whereof, see Levit. 5. 12. Otherwise the rule holds universally, not  
onely for a sinne of the whole people, but also for the sin of any single  
person whatsoever, blood must be shed and a sacrifice must be offered.  
See Levit. chap. 4. chap. 5. and chap. 6.

23. *It was therefore necessary that the patterns of things in the heavens  
should be purified with these.* Hitherto the Author hath taught, that  
blood was required for the purging both of the Tabernacle and of sins.  
Now some man might say; Although blood were required for this  
purifying, yet it was not necessary that the blood of Christ should be  
shed for it, but the blood of beasts might have served the turne, as it  
did under the Law. To this tacite objection the Author answers in  
these words, and sheweth, that heavenly things were to be purged with  
farre better Sacrifices, then the Sacrifices of beasts. For the purging of  
earthly holy things, the sacrifices of beasts did suffice: but for the  
purging of heavenly holy things, which of all other are most excellent,  
there needed a most excellent Sacrifice. And none could be more ex-  
cellent then Christ. And besides; for the purging of any Sanctuary,  
there must needs be a Sacrifice, or at least some thing of the Sacrifice  
must be brought into it. But neither beasts themselves, nor their blood  
or bodies, neither must, nor can be brought into that heavenly Sanctu-  
ary. But Christ himselfe and his body made immortall, was brought  
in thither. Therefore for heavenly holy things, the blood of Christ  
must be shed, and not the blood of beasts. Again, the holy things un-  
der the Law were not onely purged when they were first made and de-  
dicated, but also were yearly to be purged by the annuall Sacrifice. For  
they were accounted polluted by the yearly sinnes and uncleanneses  
of the people. Whereof see Levit. 16. 15. How the earthly holy things  
were patterns of those things which are in heaven, and for what cause,  
we have already shewed, chap. 8. ver. 5. The things in the heavens  
are put for the holy heavenly things, from which the heaven is self, that  
invisible heaven which is the most holy Sanctuary, must not be exclu-  
ded. *But the heavenly things themselves, with better sacrifices then these.*

The



The heavenly things, are the heavenly holy things, as the verse following sheweth. But it may be demanded, how those heavenly holy things can be said to be purged, seeing they never were polluted? We answer, That this is said of the heavenly Sanctuary, onely by way of Comparison, as a thing very usuall. And the nature of Comparisons is, to breed many abusions. For if we respect the scope of the Author, it is enough for us to understand, that the Sacrifice to be offered in the heavenly Sanctuary, must be much more excellent then those, which of old were wont to be offered in the earthly Sanctuary. For this both the nature of the heavenly Sanctuary wholly requires; and also the effect of the oblation suitable to heaven. But if any man yet demand a more neerer resemblance, it may be said, That heavenly Sanctuary was indeed purged by the Sacrifice and offering of Christ; First, in as much as it was so consecrated thereby, that an accessse is made open for us into it, and as I may say, it is dedicated for our use hereafter. As the old Tabernacle and many things else, were not open and free for mens use, before they were consecrated; and they for their uncleanness as it was accounted: but this for our uncleanness, which must bee purged away, before a right and an use of that heavenly Sanctuary can be granted us. So that in this sence, by a contrary way of speech (and yet not unusuall) the Author said that heaven must be purged, for our perfect purging, that we may enjoy a right to heaven. Secondly, because by the accessse of sinfull men, who by the doctrine of the Gospel are called to take possession of the kingdome of heaven, it seemes to be polluted, which Christ himself hath expressed in other words, when he said, *The kingdom of heaven suffereth violence, and the violent take it by force*, Math. 11, 12. As the old Tabernacle was accounted polluted by the sins and uncleanneses of the people, who lived round about it. Therefore as the high Priest of old did expiate that old Tabernacle as polluted by the finnes of the people, with Sacrifices and Offerings, and reconciled it, as it were, to its due holiness: So Christ as I may say restored heaven to its due honour, when he offered himself there to God, and thereby tooke order, that men guiltie of finnes, having first deposed their finnes by a lively faith and repentance, might not be thought altogether unworthy of heaven. *With better sacrifices then these*. He puts the plurall number for the singular, to comply with his comparison, which included many Sacrifices, so that here also the comparison produced an abusion. For by those better Sacrifices, is meant that single sacrifice of Christ offered. I say offered, because by use of Scripture, that onely is accounted a Sacrifice which is offered. For Christ, after he was slaine, was himself offered; and therein is a difference betwene the old Sacrifices, especially those that were expiatory, and the Sacrifice Christ; for when the old Sacrifice was slaine, the beast it selfe was not offered to God, but only the blood of it, and those other parcels that

that were burnt with fire upon the Altar. But Christ himselfe who was slaine, and not his blood, was offered to God; and hee not then, while yet he lay dead; but then when he was raised to life, and such a life as was eternall. Although (as we have often said;) in his sacrifice of Christ offered, is also included the shedding of his blood and his bloody death. For although Christ offered to God not his blood, but himselfe; yet without the shedding of his blood he neither could nor might offer himselfe. And by reason of what we have said, therefore it is, that the Author comparing Christ with the legall sacrifices, doth perpetually shun to say, that the blood of Christ was offered; and yet that he might comply with his comparison; he perpetually insinuates the shedding of Christs blood; which unlesse it had preceded, there could not have been so full and so fit a comparison betweene Christ and the old sacrifices. From hence therefore it is manifest, that into those holy places of heaven for their purification and dedication, there must be brought a most pretious sacrifice; and therefore not the blood of calves and goats, nay not any blood at all; but the very Sonne of God himselfe, and hee also stripped of all his mortall nature; then which there could not be imagined a more pretious and more sacred sacrifice.

24. *For Christ is not entered*] Here hee gives the reason why hee said, that the heavenly holy places were purged with better sacrifices; namely, because Christ our high Priest is entered into no other holy places but those of heaven. Whereupon it must follow, that he must enter with a far better sacrifice, and more worthy of those holy places, then the old high Priest entered into his earthly holy places. *Not into the holy places made with hands*] He illustrates the matter by a difference and an opposition between those heavenly holy places and the earthly; that those were not made with hands, which difference we have already shewed before, ver. 11. *Which are the figures of the true.* For figures, the Greeke text hath *εἰκόνες*. Antitypes are the images or figures imprinted from the mould, as the wax is figured from the seale, or mone from the stampe; which in this place signifies the same that paternes did in the verse before. Now the holy places made with hands are called antitypes or figures; not as opposed efficiently to that which doth figure them; but as opposed objectively to the thing whereof they are a figure, or which they are accounted to represent; as the image or superscription upon a peece of coine, is not properly the image of the stampe which did imprint it; but of the Prince whose image it is, and whom it represents: for the person of the Prince is that verity or truth whereof the coine is but the image or figure. So that antitypes are here put simply for types, which is an usuall signification of the word among the Greeks. As in this sense *ἀντιτύπος* is put simply for *τύπος*, when Christ is said to be a ransome, 1 Tim. 2.6. Now the true holy places

places whereof the earthly holy places made with hands are said to be types or figures; are the heavenly holy places; which are called the true (as we noted before) not as if the earthly were false, but because the earthly were but types, figures, and shadows in respect of the heavenly; or because those qualities which should have been in the earthly, were found most truly and perfectly in the heavenly: And yet those earthly places were called holy, primely and properly, but the heavenly metaphorically. After this manner, Christ is called *the true light, the true bread, and the true vine*. Now the qualities of those earthly places are these, first, to be most sacred or holy, and wholly separte from all prophane uses; and 2<sup>dly</sup>, to be an house or dwelling for God. Both which qualities agreed to those earthly holy places but umbratilously, imaginarily, and imperfectly; but to the heavenly holy places truly, really, and perfectly. *But into heaven is self*. Christ did never enter into the earthly holy places, which were but the types & figures of heaven, but into heaven it self where are the right & true holy places. And he is entred into that heaven which is beyond and above all the visible orbes of heaven, and into that place of that heaven which is the most holy, even where the Throne of God is, at the right hand whereof he is seated. *Now is appeare in the presence of God for us.*] Hee gives the reason why Christ entered into heaven; and he draws his reason from the end of his entrance. In expressing whereof he alludes to the ancient high Priest, and the better to serve his allusion, if we respect the property and usuall signification of his words, he saith lesse of Christ, then the thing is indeed, and then the full end of his entrance came to. For the ancient high Priest entring the most holy place, is said to appeare before God, because he so procured the salvation of the people, that hee himselfe conferred it not, but obtained it from another, for he sued to God to conferre it. But the appearance of Christ our high Priest before God, and his offering of himselfe, must bee so taken, that it exclude not his sitting at the right hand of the Throne of the Majesty in the heavens, i. that he himselfe, by virtue of a supreme power over all things given him by his Father, doth save his owne people; that he himselfe doth release them from the guilt of all their sins, and free them from all punishments, and at last settle them in the reall possession of eternall blessednesse. In these words thus transferred from the old high Priest unto Christ, the metaphor is so much the neater and fitter; because this way Christ is so said to procure & perfect our salvation, that withall it may appeare what difference in that regard there is between God and Christ: and because Christ is thus farre like to one appearing and interceding for others, in that he is very desirous and carefull of our salvation, yet hath not the power to save us from himselfe, but hath received it all from God. So that in this respect, Christ may bee said to be and is our Intecessour and Advocate; and God of his mercy to confer



conferre salvation upon us. Besides in the Legall high Priest, his appearance was a thing different and distinct from his offering; though both were done at once and united in time; because the high Priest was one and the offering another; for the high Priest appeared, but the blood of the sacrifice was offered. But in Christ our high Priest, the offering and appearance as also the intercession were really the same; if his appearance and intercession be taken, not for his bare coming to his Father, but for his coming joyned with his procuration of our salvation, as here they must be taken; because in Christ the Priest and the offering were the same. For Christ by his appearance offers himselfe: and by offering himselfe he appeares; and by offering and appearing he intercedes. The particle *now*, is opposed to the times past, especially to those of the Old Testament, wherein no such high Priest and Advocate appeared in the presence of God for the people of God. O the hard condition of those times! and contrarily, Happy we, who have an high Priest; and *advocate with the Father Iesus Christ the righteous; and he is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world,* 1 John 2.1,2.

25. *Nor yet that he should offer himselfe often*] The particle *nor yet* shews, that the Author delivers two negatives concerning Christ our high Priest. One is, that he is not entered into the holy places made with hands, but into heaven it selfe; for this he taught in the former verse. The other when he entered into heaven, yet he did not so enter, that he should iterate the oblation of himselfe and offer himselfe often; contrary to the manner of the legall high Priests under the Law, who were by Law constrained often to iterate their offering of blood in the holy place. This he teacheth in this verse; which he therefore seemes to do, that hence also it may appeare, how farre the sacrifice of Christ excelled the Legall sacrifices; which must needs be often offered, for no other cause but by reason of their imperfection. From which respect he gathers in the next Chapter, that they did not please God, and must at length be abrogated, and were abrogated by the sacrifice of Christ. And Christ should be said to offer himselfe often, if once he should breake off his first appearance before God, and going out of his heavenly Sanctuary, should re enter in thither to iterate his offering. For his oblation once begun, is not iterated and multiplyed by the duration or continuation of it; for then, seeing Christ doth perpetually appeare and intercede for us, and therefore perpetually offer, the Author could not affirme that Christ hath offered himselfe onely once, and by one oblation of himselfe to perfect for ever those that are sanctified. There was not required a double entrance into the earthly holy place to make a double oblation, when there are two things that are offered; and a double slaughter preceded; if those things were living creatures. But when the thing to be offered is but one, the offering



ring of it cannot be iterated, unlesse the entrance, and the slaughter before the entrance be also iterated. For the slaughter must not be made in the holy place it selfe, neither can it be in heaven; but without the holy place. Therefore the Author saith, That Christ hath not so entered into the holy places of heaven to performe his offering, that he should often iterate it. *As the high Priest entereth into the holy place every year with blood of others*] It was the manner of the Legall high Priest, to iterate their oblation often. And in this opposition betweene Christ and the Legall high Priest, that Christ should not offer often, but the Legal high Priest every year, that Christ entered heaven to offer himselfe: but the Legall high Priest entered into the holy place with the blood of others, every man sees that the offering of Christ, and the entrance of the Legall Priest do answer one another. Whence it is manifest that the expiatory offering of Christ, as well as that of the Legall Priest, was performed by means of his entrance into the holy place. *Intereth.* He seemes not to use the present tense therefore, as if he had respect to a thing yet in being and practise among the people of the Jews: but rather in an accustomed manner of speech, to draw the minde of the reader to a thing as it were present; after which forme he spake also before, ver. 22. And in the Gospel of Marke we often meet with the like manner of speech. That the Legall Priest entered *with blood*; hath the same sence with the saying before, that he entered *by blood*, ver. 12. yet in the Greek here it is *in blood*; which for the sence of it is truly translated *with blood*. So John writes, that *Christ came in water and blood*, i. with water and blood, though there our English Translation render it, by water and blood, to suite the particle *by* going immediately before, 1 John 5. 6. But the Author shuns to say, That the Legall high Priest was wont to enter the holy place *with blood*; though this were the proper saying; lest the finesse of the comparison betweene Christ and the Legall Priest should in this respect be lost; whereof see what we have said before, ver. 22. *Of others.* The blood wherewith the Legall Priest entered into the holy place was not his owne, but the blood of other creatures; for he entered with the blood of Goats and Calves; as it is before, ver. 13.

26. *For then must he often have suffered since the foundation of the world*] He proves why Christ must not offer himselfe often, by an argument from an absurdity that would follow upon it if he did so; because then he must often have suffered; seeing the oblation of a living creature cannot be made without slaughter and suffering; and he must have suffered also from the foundation of the world. But why from the foundation of the world? Of this one of these two reasons may seeme to be given. The first, that the oblation of Christ should therefore be iterated, that it might have so much the greater force in expiating mens sins. But if the oblation of Christ have it force from number in the iteration

iteration and frequentation of it, then it must have begun from the beginning of the world; because the sooner it began, the greater would be the number of his oblations; and thereupon a greater force would result from them. The other reason is; that if Christ should often iterate his oblation, he must do it in this regard after the likeness of the Legall high Priest, whereby to some it may seeme reason, that Christ also should often offer himselfe. But if we must respect a likeness to the Legall Priest, and from thence reckon the nature and number of Christs oblations, then Christ must have made the beginning of his oblations from the beginning of the world. For by this meanes there must arise a kinde of analogie and just proportion betweene the number of oblations of Christ and the Legall Priest. For seeing the people were under the Law for the space of about fiftene hundred yeares, it is an easie matter to reckon how often the Legall Priests offered; for, seeing they offered every yeare, therefore it must needs follow, that they offered about fiftene hundred times. That therefore the offerings of Christ might in some just number be answerable to so great a multitude of Legall sacrifices, must not Christ begin his offerings from the beginning of the world? For, though he should so often offer as the Legall Priest did according as the analogy required, yet he must offer often, and so often, as there might be a just proportion betweene the iteration and frequentation of both their offerings. But this proportion would not be, if Christ should offer onely some certaine times, though they were a hundred. For he must iterate his offering by spaces or distances of time answering to a lesse number of offerings, which distances must not be small, but great, and those set and equall as of old under the Law, as imagine once in every severall age of man. But if this were done, must he not have begun from the beginning of the world, and not now at last when the world declines toward an end? For, seeing this is the last age of the world, wherein Christ appeared, it is not likely that it shall last longer then the former. But for so many offerings to be performed at spaces of time answerable, as we have said, it would scarce and nothing neere have beene enough to have begun at the beginning of the world. The Author therefore doth beat downe the argument drawne from the multitude of the Legall offerings to conclude the frequency of Christ his offerings, and shewes, that if this resemblance or likeness were to bee attended, then of necessity it must follow, that Christ must not only often suffer, which of it selfe is absurd and inconvenient (for men have but one death before Judgement and cannot die often, as is declared in the following verse) but also must have begun his sufferings and offerings from the beginning of the world. The words since the foundation of the world, are not necessarily to bee taken from the first Creation of the world, but are onely opposed to

the consummation or end of the world, as appears by the words immediately following. But this end of the world here, doth not signifie the extreme and finall terme of the world, nor yet some small space of time, wherein the world must have an end, but only the old age, or last age of the world, as opposed to her infancy and first age. Wherefore also the foundation of the world in this place, must be so extended as to signifie the infancy or first age of the world. So Christ saith, Luke 11. 50. *That the blood of all the Prophets which was shed from the foundation of the world, should be required of this generation.* Although the first blood that was shed of the Prophets was done for the space of many yeeres after the Creation of the world. *But now once in the end of the world hath he appeared.* Here the Authour removes the former consequent that was inconsequent and absurd, by affronting it with the contrary; and by inferring the contrary from the remotion of it. Christ then did not begin his sufferings and offerings from the beginning of the world; but now in the end of the world, and therefore in the end of it, hath he appeared, and that once onely, by one Sacrifice of himself. The word *appeared* in this place, may be taken either to signifie the appearance of Christ before God in his heavenly Sanctuary, whereof the Author spake before, verse 24. or to note his comming into this world to performe his office. But there are chiefly two things that seeme to withstand the former sence. First; because these words may be better opposed to the words immediately preceding, then to those said in the former verse; which latter notwithstanding the former sence of the word *appeared* requires. For to the offering often to be made, the appearance in heaven once made should be opposed. But that it should be opposed to the words immediately preceding, it seemes both by the words *in the end of the world*, manifestly opposed to those *since the foundation of the world*, which goe immediately before; and also it seemes so by the manner of arguing, which the Author here useth. For as the thing it selfe declares, he useth an Hypotheticall syllogisme, whose proposition is in the words immediately preceding, and the assumption in these words; for he argues from a remotion of the consequent, which is this, Christ must often suffer from the foundation of the world, to the remotion of the antecedent, that Christ must often offer himself. And he removes that consequent by the position of the contrary, as we said, namely, that Christ hath appeared once onely in the end of the world, to put away sin by the Sacrifice of himselfe. Wherefore hee seemes to speak of that appearance, which preceded both his suffering and offering, namely, of that appearance whereby Christ first manifested himselfe unto the world, for the performance of his office upon earth, whereby he began to be known to the world; & that appearance once made, is rightly opposed to the suffering often to be made; for as often as Christ must suffer; so often hee must come into the world and appear.



peare. The other thing that seemes to withstand the former opinion, is, that the word *παράκλησις* here used by the Author, is no where read for the appearance either of the legall Priest or of Christ before God, to procure expiation, but when it is absolutely spoken of any one, as here it is, it noteth nothing else but his manifestation among men. But he saith that Christ hath appeared in the end of the world; least any man should think that there were yet time enough for Christ to iterate his offerings, and by a just proportion equall the number of the legall offerings: although hee began not to suffer and offer himselfe from the foundation of the world. For because hee suffered and offered himselfe in the end of the world; hence it appeares, that there is not time enough yet to come to serve for the multitude of his sufferings and offerings. But the time wherein Christ came, is therefore called the end of the world, because it is the last age of the world, and as it were the old age of it, and because the other comming of Christ, which is joyned with the consummation and end of the world, is alwayes supposed to be at hand, which could in no wise be, if the offering of Christ were to be iterated answerably to the just number and proportion of the old Legall offerings. But the holy Ghost would have us perpetually wait for the expectation of Christs comming. For that his comming and together with it, the end of the world is yet deferred, and that so many ages have passed since his first comming into the world, & seating upon his heavenly throne; this in a manner is accidentall, by reason of the long suffering of God, *who is not willing that any should perish, but that all should come to repentance*, 2 Pet. 3. 9. *To put away sin by the sacrifice of himselfe*] He shews the finall cause of the comming and appearance of Christ; which is for the putting away of sin; which is done when all the force and power of sin is destroyed. Which destruction of sin is effected two wayes; the one is, when sin hath no power to condemne men; the other, when it hath no power to subdue men; by enthraling them under the yoke of it. That both these effects might be produced, Christ hath appeared; both that he might deliver men from the punishment of sinne; and also from the dominion of it, even freeing them from sin it selfe. Now the meanes whereby Christ hath put away sinne, in destroying the power of it, is *by the sacrifice of himselfe*. For this act may be joyned as well with the word *suffered*, as with *appeared*; as other Interpreters also have observed. For Christ by the sacrifice of himselfe hath cashired and put away sinne, by taking from it all it power to condemne and to reigne; which though we have declared before, yet are we willing to repeat it againe, because the matter is of such moment, that if it may be, we might drive and fasten it thoroughly into mens mindes. For as concerning the guilt and punishments of sinnes, can there bee any sinnes (so that we doe our duty) which a sacrifice so acceptable to God, offered in the Sanctuary of heaven,

How the sacrifice of Christ purgeth away our sins.



heaven, and by so great an high Priest, cannot expiate? Can there be any danger, that he will deale negligently in our cause, who offered up himselfe as a sacrifice for our sinnes? and who having himselfe suffered all those miseries and pressures that can possibly befall us, hath assumed a minde so prone to pity us? Hath not yet the wished effect been answerable to so holy a sacrifice, and to so carefull a provision of our high Priest? Is not the power of our salvation in the power of our high Priest, and in his hand to release whom he will of sinne, and to bestow eternall life and whatsoever good thing besides upon whom he will? Doth he not negotiate the matter with his most deare Father, who himselfe burnes with a desire of our salvation, who himselfe hath made a sacred Covenant for the remission of our sinnes, who himselfe ordained the holy Sacrifice for our sinnes, who himselfe would have it offered unto him, and caused it to be offered, who himselfe ordained our high Priest with an oath, and committed unto him the whole care of our salvation? Now concerning the dominion of sinne, for the excussion of the yoke of it, can it possibly be, that when we perceive so great and so certaine causes and proofes of our eternall salvation, and of plenary remission of our sinnes, that we should not with all our souls embrace the faith of Christ, and devote our selves wholly to him? when by this means, through the grace and mercy of our God wee are effectually purged and justified from the guilt of all our sins, shall we not contend with our whole force to abandon sin for ever after, & wholly addict our selves to holines? shal we not labour to the utmost to preserve this great grace of God entire and whole to our last gaspe, that at length we may enjoy the full fruit of it, in our deliverance from death, and inheritance of eternall life? And shall it not mightily incourage us to shake off the yoke of sin, in that our heavenly high Priest will perpetually support us with his Spirit, & supply us with power enough to live holily, if we will live so, and will strive to do it. This therefore is the manner after which Christ by the Sacrifice of himselfe hath put away sin, that neither it might hurt us, nor reign in us. The Sacrifice of Christ is Christ himselfe sacrificed, being first slain & then raised to immortall life, that he might enter his heavenly Tabernacle, and therein offer himselfe, and appeare for us for ever. The word *desola* here rendred a Sacrifice, though it come from *desol*, which signifies to slay, yet it useth not to be taken in Scripture abstractedly for the slaughter, but concretely for the creature slaughtered, or rather for that part of it which is offered to God. But if any man keeping the same sense will joyn these words by the sacrifice of himselfe, with the verb appeared, then the particle *hym* must be taken for *with*, and in that sense as we have noted before, that John saith, Christ came by *water and blood*, i. with water and blood; not that at his first coming into the world, he shed his blood, but because he therefore came that he might shed his blood, though

not

not forthwith. So Christ may be said to appeare with the sacrifice of himselfe; not that as soon as he appeared he was made a sacrifice, but that he so appeared, that in his due time, he might be made a sacrifice. But we best approve of that sense, which joynes these words *by the sacrifice of himselfe*, with the words immediately preceding, *to put away sinne*. For the small end of the appearance or coming of Christ, was to put away sin; and the meanes whereby he abolished it was, by the sacrifice of himselfe. Seeing therefore Christ came in the end of the world, that he might abolish sinne by the sacrifice of himselfe; therefore hence it appears, that he must not often iterate his sacrifice after the manner of the legall high Priest; for otherwise he must have begunne this action more early, and not have deferred it to the last age of the world.

27. *And as it is appointed unto men, once to dye*] He brings a new argument to confirm and illustrate the single or only sacrifice of Christ, drawne from a similitude or comparison of the death of Christ, with the common law and condition of men, who dye but once, and not often. The Greeke word *ἀνθρώποις*, is well rendred by some learned men, befallerh; as one death befallerh all men. For it seems not that the Author intended, that this word by it selfe should signifie some divine decree; although he thereby excludes it not; for this word may have such a latitude of sense as to signifie; both that which is appointed unto men by the law of nature, and that which by Gods decree is destinated to some particular man. In the first particle of these words, which speaks of death, he seems to respect rather what is done by the force and course of nature, then what follows by force of Gods decree. For that death must bee here understood that is common to all men, even to the godly, and is temporall; because it is that death after which judgement follows which kinde of death is due unto us rather by our naturall condition, then destinated to us by force of any divine decree. And besides, we must understand, that the Author speaks not here so much of the necessity of death, that men are simply appointed to dye (for that gives no helpe to his argument) as of the singularity of death, in that men dye but once and not twice, or more often, to the end he might from thence conclude, that Christ also must dye but once onely; and therefore must offer himselfe but once onely. But the singularity of mens death, that they dye but once, proceeds meerly from nature, and depends not from any peculiar decree of God: but for a man to dye a second time or more often, cannot be; but from a peculiar decree of God. And therefore by these words nothing else is signified, then that one onely death is allotted unto men, or that they dye but once onely. *And after this the judgement.*] This indeed depends from Gods decree; therefore the word appointed (as we said) must be taken in his latitude and generally, to signifie only

only a thing whose event is certaine; whether it flow from nature it selfe, as once to dye; or whether it follow upon Gods decree, as the future judgement. But that judgement doth not so much consist in pronouncing the sentence upon all men both quicke and dead, as in executing the sentence already adjudged. For this is no humane judgement, but a divine; for the dispatch whereof, there needs no witnesses, no proofes, no accusers or advocates, no tedious disquisition of the truth. For to Christ who is the supreme Judge, all things are already evident, and he hath already determined, who is to be condemned, and who to be justified, before he doth actually condemne or justifie any one; *i.* either destroyes or saves any one. As therefore one death befallles men, and after that, will come the judgement, wherein all shall appeare againe to be judged; *i.* either to be rewarded or punished according to every mans deeds, 2 Cor. 5. 19. So also Christ once only suffered death, that he might once only performe his offering; but he shall appeare againe in judgement, and shall shew himself to be seen of them that expect him to salvation.

28. *So Christ was once offered*] His offering answers to his death; not that his offering consisteth in his death; for that is untrue (as wee have shewed before;) but because the offering of a creature that hath life cannot bee performed without death: And therefore Christ was offered but once, because he must dye but once, and but one single offering could follow one single death. *To beare the finnes of many*] The end whereto his offering was a meane, was to beare the finnes of many. The word *ὑπομείνω*, to beare; though it properly signifie to lift or carry something from a lower place to an higher; or at least from one place to another: yet in this place, it simply signifies to take away. For things lifted up are first taken away from the place where they were before; and things taken or carried away from a man, must first be raised and lifted up. But in that finnes are said to be taken away, is a metaphor. But that the word *to beare* here doth simply signifie to take away or put away, as we have said, wee can make it plaine by divers examples extant in the Septuagint; see Jos. 24. 32. and 2 Sam. 21. 13. and Ezra 1. 11. and Psal. 102. 24. where the word *ὑπομείνω*, hath this sense. But in this place this sense is necessary, seeing this is the end for which Christ was once offered: but the offering of Christ as we have shewed, was performed in heaven. Whence it follows, that this word no way signifies, that Christ tooke upon himselfe the punishment of our finnes; because that cannot be done in heaven, seeing heaven is no place for punishment. Besides, it is most reasonable, that these words should have the same sense with the former, that Christ appeared to put away sinne, seeing these are correspondent one to another, and the end of Christs offering is shewed in both. But he saith to beare the finnes of many. Not simply of all, partly because this benefit for the effect



effect and issue of it, pertaines not by Gods purpose promiscuously to all, but onely to those that beleeve in Christ and obey him; partly because all will not beleeve in Christ and obey him; whence it comes to passe, that all are not in effect eased from the burden of sinne, which notwithstanding in respect of Gods purpose is but in event; because all to whom soever God offers his grace, and calls, both may and ought to beleeve and obey. The same also we say for the taking away of sinnes, whose end is, that men should be no longer addicted to their sinnes; for if we respect the event or effect it selfe, Christ by his offering hath put away the sins of many onely, not of all, and thereby hath effected that many and not all doe live holily. For in respect of the force and efficacy of Christs offering, Christ is to be supposed to have taken away the sinnes themselves, and the punishment of sinnes from all men. *He shall appeare the second time without sinne*] The second time is in Judgement, and the words *without sinne* may be taken two wayes. First, as they may signifie without an offering or sacrifice for sin, which according to a common use of Scripture is called *sinne*; in which sence this appearance without sin, may fitly be opposed to his former appearance with sinne, that is, with an offering for sin, ver. 26. And by reason of this opposition, it will not seeme amisse, to joyne the words *by the sacrifice of himselfe*, with the word *appeared*, unlesse we had rather make this latter part of the verse opposit to the former part; that so the going of Christ from us, and his returne unto us may be opposed to his offering, which was performed by his bloody death, and after it by his entrance into heaven; for thereby Christ was taken from the eyes of men and ceased to be seene: but by his returne he will againe shew himselfe to bee seene, and then the words *without sinne*, are opposed to those *to beare* (or take away) *the sinnes of many*; and the words *the second time* shall be opposed to the particule *once*; and yet *the second time* may in this place be all one with *afterward*; that it may answer the words of the former verse *after this* the judgement; so in the Epistle of Jude, ver. 5. the words *once* and *afterward* are opposed. Secondly, the words *without sinne* may be so taken, as thereby to shew, that when Christ shall appeare the second time, there shall bee no more guilt of sinne in the people of God, as there was when first he appeared, which therefore he must take away by his sacrifice. For undoubtedly the Author here alludes to the returne of the Legall high Priest out of the holy place, who went into the holy place to take away the guilt of sinnes, and returned from thence without sinne; for he had taken away the guilt of sinne by his offering. So Christ entered into heaven that there offering himselfe to God, and appearing in his presence, he might purge his people from the guilt of their sinnes: but having abolished the guilt of sins, he shall returne out from heaven, and appeare unto his people, to give them the effect of that guilt taken



away, not in words onely, as the Legall high Priest gave the people his benediction and prayed for them; but in very deed; for he shall vindicate them from death, and estate them in eternall life. *Vnto them that looke for him unto salvation*] The words *unto salvation* may agree either with *he shall appeare*, or with the words *to them that looke for him*] And the Author seemes to have placed them so on purpose, that they might be referred to both. For both Christ shall appeare to give his people salvation; and the people of Christ shall looke for his comming out of heaven to receive salvation from him. For as Christ is here tacitly compared with the Legall high Priest entered into the holy place: so his people are resembled to the people of Israel expecting without the Tabernacle. For of old the people looked for the Legall Priest, after their manner to salvation, namely, that by him they might obtaine remission of their sinnes which were then expiated; and might heare his benediction to them in the Name of God: So the people of Christ, being without the heavenly Tabernacle upon earth, do looke for Christ their high Priest unto salvation, that he comming forth out of his heavenly Sanctuary, they may by him obtaine eternall salvation. The Author in these words doth elegantly describe a Christian; for this expectation doth comprehend faith in Christ; for unlesse men beleeve in Christ, they will never expect his returne from heaven as their heavenly high Priest; And this expectation doth either beget holinesse of life, or is begotten of it; for these affoord each other their helpe. The expectation of salvation upon condition of obedience doth beget piety; and piety brought forth doth reciprocally bring forth a daughter like to her mother, that is, a most certaine and ardent expectation of salvation. Hither belong the words of Paul to the Thessalonians, 1 Theſ. 1. 9. 10. where he describes all Christian people and their whole duty, saying, *Ye have turned to God from Idols, to serve the living and true God; and to waite for his Son from heaven, whom he raised from the dead, even Iesus who delivered us from the wrath to come.* After a like manner he designes all beleevers in Christ, by the name of them that love his appearing, 2 Tim. 4. 8.

### The Contents of this ninth Chapter, are,

1. Doctrine. *The tabernacle under the first Covenant was imperfect.* v. 1.
- Reason. 1. *Because it was a worldly manufacture; for both in the first and second holy place of it, there were only handiworks.* 1, 2, 3.
2. *Because the most holy place of it was alwayes shut to all, except to the high Priest, and alwayes to him, except once a year* v. 6. 7.
3. *Because under it, the way to the beliest of all in heaven, was not yet manifest,* v. 8.
4. *Because*

4. Because it was but a figure and resemblance of the heavenly Sanctuary v. 9.
2. Doctrine. The services, or sacrifices under the old Testament were imperfect. v. 9.
- Reason. 1. Because they could not expiate the consciences of them that brought the sacrifices. v. 9.
2. Because they were only carnal ordinances concerning fleshy things, as meats, drinks, and washings. v. 10.
3. Because they were temporary imposed for a while, until the time of Reformation. v. 10.
3. Doctrine. The Sanctuary wherein Christ is a Priest, is more excellent then the old Legall Sanctuary. v. 11.
- Reason. 1. Because it is no worldly building, wrought by the hands of men, v. 11.
4. Doctrine. The expiatory Sacrifice of Christ is more excellent then the old legal expiations. v. 12.
- Reason. 1. Because the blood shed for his sacrifice was his owne blood, and not the blood of bulls and calves. v. 12.
2. Because his death and bloodshed doth purge the conscience; whereas the bloodshed under the old legall sacrifice, did but purge the flesh. v. 13. 14.
3. Because his death and bloodshed doth expiate those transgressions which were inexpiable under the law. v. 15.
5. Doctrine. Confirmations made by death are the surest. v. 15.
- Reason. 1. Because the New testament was confirmed by the death of Christ. v. 15.
2. Because all mens testaments are confirmed by the death of the testator. v. 16. 17.
3. Because the old legall testament was confirmed by the blood and death of goats and calves. v. 18. 19. 20.
4. Because all Consecrations under the law, were confirmed by blood and death. v. 21.
5. Because all Expiations and Remissions under the law were confirmed by blood and death. v. 22.
6. Doctrine. The sacrifice made by Christ was singular, once onely offered. v. 22.
- Reason. 1. Because he entered into his holy Sanctuary by his blood, and the blood of any living creature can be shed but once. v. 16.
2. Because by his sacrifice he obtained an eternall expiation, and things eternall cannot be iterated. *ibid.*
3. Because then he must have suffered often, and have begun his sufferings since the beginning of the world. v. 26.
4. Because he died before his offering it; and men are subject to death but once. v. 27.

## CHAPTER X.

1.



*Or the Law having a shadow*] He had said before, that the Legall high Priest entered yearly into the holy place, not with his owne blood, but with the blood of others: contrary to what Christ did, who offered himselfe once onely. Now here he gives the reason thereof, because the Law by a continuall offering of the same sacrifices yearly, can never make the commers

thereunto perfect; for therefore it is that those offerings are iterated yeare by yeare. This reason he doth by the way confirm by another reason; because the law hath only a shadow of future blessings, and not the very image of them. Therefore the causal particle *for*, hath not reference to what was said immediatly before, but must in this place be referred to his principall doctrine, though more remote: which was, That the legall high Priest offered year by year, but Christ once only.

*A shadow of good things to come, and not the very image of the things.*]

Those good things to come, may be understood more largely or strictly. First largely, to comprehend both eternall happinesse it selfe, promised or bequeathed us in the new Testament, & also all the helps and meanes for the acquiring of it, afforded us under the same Testament, and pourtrayed in the legall shadowes; such as are Christ himselfe our high Priest, his Blood, his Offering, his Sanctuary, and such like, for these were future and to come in respect of the Law, Or they may be taken strictly, onely for the happinesse promised us. Neither of these senses are disagreeing to the text; yet the latter is more probable by reason of those words in the former chapter, verse 11. wherein Christ is said to be a high Priest of good things to come; and so the Priest and his Priesthood are manifestly distinguished; and if ye marke it well, so is his Sanctuary and his Sacrifice. But seeing there is no open mention of these good things to come, but only in that text, and this which we have now in hand, & that in both the same thing is handled; it is most agreeable to reason, that the good things to come in this place should be taken strictly, for the happinesse onely promised us in the new testament, which comprehends our perpetual deliverance from all punishments of all our sins, & our eternal inheritance of eternall life. For by the admitting of this sense wee shall the more easily interpret the words following, concerning *the very image of the things*. For this condition seemes plainly taken from the Law, and attributed to the

Gospel.

Gospel. Of those things which are not so much the parts of our happiness as the means and adjuncts of it, the Gospel doth not exhibit unto us the image, but the substances themselves: but of those promises, it proposeth to us in this life rather the image than the substance; although our deliverance from the punishments of our sinnes doe in some measure begin in this life. But it exhibits unto us the very image of them, in as much as it describes and promiseth them most openly to us, so that we may seem in a manner to see them before our eyes. But the Law had only a shadow of those good things, from whence we could but conjecture very darkly and imperfectly, what and what manner of things they were. To that shadow contained in the Law were proportionably answering both the sacrifices, by means whereof those good things were attained, and also the high Priest, the Sanctuary, and such like. But now seeing a clear and perfect image of those celestiaall goods is proposed unto us, and promised us in plaine and open termes, therefore there are required other sacrifices, which have an apparent and manifest vertue and efficacie to procure those goods unto us, which can beget in our soules a most assured hope of them, and can draw us to a course of life suitable to them. *Can never by those sacrifices which they offered yeare by yeare continually*] The words *yeare by yeare*, doe not seem to cohere with *offered*, for then there is a great and hard transposition of the words: but agree rather with *those sacrifices*, for so the sense is facile and usuall; as if hee had said, the same sacrifices recurring yeare by yeare: whereby he would intimate, that under the Law the same sacrifices were offered, yet not every day, and moneth, but every yeare: and every yeare sacrifices were offered, yet not diverse, but the same; the same kinde yeare by yeare. The space of time whereby those sacrifices were distant one from another was a yeare; and when the yeare came about, the sacrifice was of the same kinde. *Which they offered*] The persons who did make the offering were the high Priests, to whom the Law enjoyned it. But here the words are put in a passive sense to signifie the sacrifices which were offered. For ordinary it is, that an active forme of speech doth carry a passive sense. So Luke 11. 20. The words are active, *This might shall they require thy soule*: But the sense is passive, *this might thy soule shall be required*. *Continually*] In this there is more signified then in the words *yeare by yeare*: for it intimates, that the course of yeares wherein yeare by yeare the same sacrifices were iterated, was not interrupted nor intermitted, but constantly continued; and the continuance of this custome was not short for the space of some few yeares successively, but a long continuance for many ages. *Can never makes the cowards thereunto perfect*. Although the same sacrifices were yeare by yeare iterated without intermission for a long continuance: yet the Law by means of those sacrifices could never perfect the

Com-



Commers thereto. The Commers were all such amongst Gods people as came to worship God and serve him by means of those sacrifices : and therefore in the verse following, the same persons in the same respect are called the worshippers. For in the peoples access to the Tabernacle, is also included that divine worship and service which there they performed. Seeing their Access and Comming thither was but for worship and service; and seeing again, that worship and service might bee done no where else but by comming there; for the Law forbade the people to offer sacrifice in any other place but the Sanctuary. To *perfect* signifies to expiate or purge from sinne, and to expiate so fully and finally, that the party once expiated shall want nothing else; shall need no other oblation of any other sacrifice, nor no iteration of the same; and consequently shall feelee no further conscience of his sins.

2. *For then would they not have ceased to be offered* ] This sentence should not be rendred negatively, *then they would not have ceased* ] for this negation is quite contrary to the sense and reasoning of the Author. But affirmatively thus, *for then would they have ceased to be offered*. For because the same sacrifices were yeare by yeare offered continually; therefore from thence he proves, that they could not perfect the worshippers or commers to the sacrifices; and this their imperfection he further confirms *ab absurdo*; for if the same sacrifices could have perfected the commers thereto, they would have ceased from being iterated and offered againe yeare by yeare continually. For what need the same sacrifices be iterated yeare by yeare, if they could perfect the commers to them, by expiating their sinnes fully and finally? for if the sacrifices had done this, then they must have finally determined and ceased. But seeing they could not do this, therefore they ceased not, but were offered & iterated year by year continually. *Because thus the worshippers once purged should have no more conscience of sins* ] Here he gives a reason of the former affirmation, why the same sacrifices should have ceased to be offered, namely, because the worshippers once purged and expiated perfectly should have no more conscience of sins. To have conscience of sinnes signifies two things; whereof the one is consequent to the other, as to know himselfe guilty of sinne, and to acknowledge himselfe guilty of punishment. The maine doctrine which the Author teacheth is this: That those sacrifices had not force to effect, that men should know themselves not guilty of sinne; which is then done when they abstain from sinne; and then, that men should not acknowledge themselves guilty of punishment, which is then done when they are not afraid of it. Therefore they were iterated yeare by yeare continually for a long succession of many ages, that year by year they might heale the sore of the conscience, which broke out againe yeare by yeare. For where health is fully recovered and settled, the medicine

medicine is not iterated : but if there be relapses and the disease have recourses, the use of the medicine must be often applied: either therefore that Sacrifice being once offered must expiate the future sins of all the future years and ages to come, although it withdrew not men from the acts of sinne; or if this be absurd, then, seeing it could not withdraw men from the acts of sinne, there was good reason, it should be iterated yearly, to heale the conscience yearly wounded with sinnes. But it had been very absurd that the sins of so many men and ages should be purged by the blood of one goat.

3. *But in those sacrifices is a remembrance againe made of sinnes every year.* Here he teacheth the contrary to the last consequence, namely, that after those Sacrifices the consciences of the people were againe guilty of sinnes: And this he proves thus, because at those Sacrifices yeare by yeare, the high Priest did yeare by yeare, rememorate and confesse the sinnes of the people. For he must lay both his hands upon the head of the Scape-goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sins, &c. Levit. 16. 21. For to this place the Author here hath reference. *In those sacrifices;* i. then at that solemne Fast-day, when those Sacrifices were offered; the sinnes of the people were also remembred and confessed. For though the yeare before they were all laid upon the head of the Scape-goat and banished into the wilderness together with the goat: yet the next yeare and successively yeare by yeare another goat must be banished, because the people had more sins to be banished.

4. *For it is impossible that the blood of bulls, and of goats should take away sinnes.* Here hee gives a reason of his principall assertion, That those Sacrifices could never perfect the commers thereto, by an argument taken from the very nature of those Sacrifices, because they were but the blood of bulls and goats, which hath no possibility to take away sinnes; i. it cannot effect, that men should afterward abstaine from sinne, and so have no further conscience of sinnes, and consequently feare no punishment of them. For what force can the blood of beasts have to produce this effect? But the blood of Christ hath this efficacy and force; and all men may easily acknowledge it if they will: of which point, we have formerly treated in severall places. Yet the Author saith not, that the blood of those beasts had no force at all; in no measure, and for no time to take away the guilt of those sinnes, for which by the Law of God it was to be offered: seeing this is evidently false, for if it expiated not sinne at all in no measure; to what purpose was it offered yeare by yeare? Why doth the Author himselfe affirme that the worshippers for whom it was offered, were once purged by it? Certainly then, they did purge some sinnes for some time, namely, sins of error for a yeare: Therefore the minde of the Author is (as we have explicated it before) that the blood of bulls and goats hath not any force

force, and impossible it is, it should have any, to withdraw men from their sins, and to effect, that afterward they should not sinne, and so to free them from feare and guilt of all future punishment.

5. *Wherefore when he commeth into the world*] From the imperfection and infirmity which he hath shewed to be in the Legall sacrifices, the Author gathers or rather affirms, that therefore God hath rejected them, and in their roome hath elected the onely offering of Christ. This he proves by a testimony taken Psal. 40. 6. Where David, and under the person of David Christ himselfe is brought in, speaking hereof. But in this place there is a great question, what should be understood by this comming of Christ into the world. Yet the thing it selfe shewes, that they are much mistaken, who interpret this comming of the nativity or birth of Christ. For it is apparent that we must understand these words to be spoken of Christ, then when he prepared and addrest himselfe for his sacrifice, and to performe his offering in stead of the Legall sacrifices. *Loe I come* (saith he) *to doe thy will, O God.* This comming therefore of Christ into the world must be so understood, as to be joyned with the execution of Gods will. But this cannot be said of Christs nativity, for Christ presently upon his birth did not performe this will of God, which the Author designes; seeing then he could not doe any will of God at all. For when hee was new borne and yet an Infant, how could he doe the will of God? or could he then say these words? For it is apparent that the Author speaks here of Christ as man, which we therefore intimate, that no man may thinke here to flye to the destination of his natures. Besides, this phrase of comming into the world, doth no where signifie his nativity. For they who for this sence of the phrase bring the place, John 1. 9. do not observe, that the Greeke words *ἔρχομαι εἰς τὴν κόσμον*, if wee respect the Grammaticall sence, may as well bee referred to the preceding Noun *φῶς* which signifies light, as to the Noun *ἄνθρωπος*, which is man: but if we respect the phrase of Scripture, then comming into the world, must much rather be referred to the word *light*. So that the participle *ἔρχομαι*, must not be rendred in Latin *venientem*, in reference to man, as the vulgar Latine edition hath it: but *veniens* as referred to the *light*. And so the sence made to be thus; That Christ who is the true light, rising upon the earth like the Sun, and comming into the world, doth enlighten every man with his light, yet not presently at his first rising, but in proceesse of time; as the Sun carrieth his light from one part of the world to another, and by degrees dispels the darkness. Compare this place with John 9. 5. and John 12. 46. There remaine two opinions, which strive, as I may say, for the mastery of the truth. The one is, that this comming of Christ into the world should be taken, for that his comming when he made his first entrance among men to performe his ministeriall office; The other is, that it be understood,

stood, of his entrance into the future world to come, whereof this Author made mention before, chap. 1. 2. and chap. 3. 5. and which is called by the single name of the world, Rom. 4. 13. Now the arguments which seeme to perswade us for the taking of it, not for this present world, but for the future world to come, are chiefly three. 1. Because God did not abrogate those Legall sacrifices and offerings, before Christ entered and came into that future world: but here the Author speaks of their abrogation. 2. Because Christ saith, A body hast thou prepared me. For, how can this be applied to Christs first entrance upon his ministeriall function in this world among men? Did Christ receive from God a new body, and another different from what he had before, then when he was first made knowne to the world by preaching of the Gospel? And if wee should here understand that mortall body in which Christ first preached the Gospel, what would this make to the abrogation of the Legall sacrifices? Certainly, either nothing at all, or no way else but by many turnings and windings. But if by this comming of Christ here, wee understand his entrance into that future world to come, then these words will much conduce to the matter. For, unlesse God had given Christ a new and incorruptible body, he could not have entered that dwelling of immortality, and there have offered himselfe to God, and appeare before him, neither could he have sitten at the right hand of this throne. Therefore seeing God would abrogate and abolish those earthly sacrifices by the heavenly Sacrifice of Christ, for that purpose God fitted him a body proper for that heavenly Sanctuary. For that the Author in citing this testimony, had a respect to these words, is plaine by his words a little after at the tenth verse, where he mentions the offering of the body of Christ. By which forme of speech, seeing he useth it no where else, he seemes as it were to point at these words in this testimony, wherein God is said to have prepared a body for Christ. 3. Because in another passage of the 40. Psalme, a little before this testimony cited by the Author, David doth sing a song of thanksgiving unto God for his deliverance from a grievous calamitie, saying, *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, &c.* Psal. 40. 2, 3. If therefore Christ may bee thought to have sung these words of the Psalme with the rest cited by the Author, after his deliverance from death and the grave; then might the Author well affirm, that Christ said both these and the rest by him cited at his comming or entrance into that future world to come. Now these words cannot be meant of Christs comming into the world by his Resurrection from the dead, because when the Scripture speaks of his comming into this world, he thereby usually understands his being made known unto the world but Christ after and by his resurrection was not made



knowne unto the world, but was seene of a few onely, who were to be witnesses of it to the world. And therefore when the time of his death drew neere, and of his departure to his Father after his death, he himselfe affirmed that he should be no longer in the world. *He saith, sacrifice and offering thou wouldst not*] Of the words themselves we shall speake upon the next verse, wherewith they wholly agree in matter. But here let us enquire, why the Author affirmes, that Christ then, when hee commeth into the world, saith these words? The Author seemes to affirme this, from the following words which Christ alledgeth presently after, *Loe, I come to doe thy will, O God, ver. 7.* For to what purpose did Christ come into the world, whether we understand this world or that to come? If we understand this world, wee must say, that Christ then when he came into this world, (or as the Author speakes before; chap 9.26. when first hee appeared) said these words unto God his Father; Because the Legall sacrifices and offerings please thee not, therefore *Loe, I am come, to doe thy will, i. to offer thee such a sacrifice, that is, wholly according to thy good will and pleasure.* But if yee please to understand the future world to come, then we must affirme, that Christ said them, when he entered in thither; Seeing, O God, thou dost no longer approve the Legall sacrifices, *Lo, I come to doe thy will, i. to offer up my selfe unto thee, that so I may wholly expiate the sinnes of thy people.* For this is the will of God, and the pleasure of the Lord that shall prosper in the hand of Christ, *Isaiah 53. 10.* That every one *who seeth the Son and beleeueth on him, should be freed from the guilt and paine of all his sinnes, and have everlasting life, John 6. 40.* *But a body hast thou prepared me*] It is not necessary we should thinke, that the Author mentioned these words in respect of any sence proper to his purpose, but cited them onely because they stood connexed with the other words of the testimonie which were pertinent to his intencion. This hee himselfe seemes to intimate at the eighth and ninth verses following, where in the repetition of this testimony, he leaves out these words, and takes only the rest that serve for his scope, which is this. That the Legall sacrifices are abrogate, and in their place the Sacrifice of Christ is established. Though at the tenth verse following the Author speakes of the offering of the body of Christ, yet it is not altogether necessary, that wee therefore should say, that he had reference to these words; seeing the body of Christ might by an Hebraisme be put for Christ himselfe. Again, the Author might have no respect to the proper sence of these words for this reason, because in the Hebrew, other words are read for them. But because the Author followed the Greeke Translation, therefore he alleged the words as they stood in the Greeke, lest men well acquainted with the Greeke Translation should conceive that hee had corrupted or changed the text, a rule that this Author hath observed in other

other passages also (as hath been noted.) The Hebrew text hath it, *mine eares hast thou opened*; wherein there is a manifest allusion to the custome commanded by God; when any man would give up himselfe to perpetuall servitude, Exod. 21. 6. A servant who at the end of seven years service would not be free, was by his master brought to the door or door-post of the house, whereto his Master fastned him by boring his eare through with an awl; that this action might be a testimony, that the party must perpetuallly remaine a servant to that house and family; And this Ceremony was performed by the eare, that the servant might remember to be alway ready to heare and obey; for by the eare we heare, and hearing in the Hebrew signifies obeying; for as the Master hath power to speake and command, so the maine dutie of a servant is to heare and obey. David therefore signifies by these words, that because he had received from God those extraordinary benefits which before he had reckoned up, therefore he would not offer unto God the sacrifices of beasts, wherewith God was not much delighted; but would dedicate himselfe forever to the worship and service of God, for this doth excellently well agree with the following words of the Psalm, seeing in them there is nothing else said but to this effect. This text and this sense may fitly be applyed to Christ coming into that future world; seeing also the Lord Jesus is as it were fastned of God for ever to that heavenly Sanctuary, whereof (as the Authour hath shewed before) he is the Minister, there to execute the will of God, and to procure both the service of God, and our salvation. Here a man may well wonder and demand, why the Septuagint in their Greek Translation, should have it *a body hast thou prepared me*, so differing from the Hebrew text both in words and sense. For whatsoever other men think, it seemes no way reconcilable with the Hebrew reading, which is now extant, and which we have now interpreted; for why is the word *body* put for *ever*, and *prepared* for *opened*; especially when in the Hebrew words there is so clear, so neat and elegant an allusion to that custome among the Jewes, whereby a servant was bound to a perpetuall servitude? We must therefore herein say one of these two things, that either there was anciently some other reading in the Hebrew, then what is now extant, especially if there be some necessity of words; which in Hebrew signifie *ears* and *body*. Or that the Greeke translation of the Septuagint is altered in this place as in many other. The former of these two wayes we rather approve, especially because though it be not necessary, yet it is very probable, that the Authour in mentioning the offering of the body of Christ a little after here, which hee nowhere else doth, might have a respect to these words. For it is scarce credible he would have done so, if his words had wholly receded from the language the Hebrew. But although wee would willingly leave it to them who are more skillfull in the Hebrew tongue, to conjecture

what the Hebrew reading might bee, that was so neere this which is now extant, and induced the Septuagint to render it thus in their Greeke translation: yet wee must not so cast this labour upon others but that wee also endeavour somewhat in the matter, and submit our conjecture to the judgement of others. Concerning therefore the word *κατασκευάσας*, prepared, wee need not much trouble our selves, seeing the Hebrew word *Canab*, may also signifie to cut or carve, and by a Metaphor to fashion, shape or fit the whole into his parts and members, by a similitude taken from Statuaries, Carvers or Gravers, who by cutting, carving, graving, and punching, or (as I may say) by digging, doe prepare, fashion and shape Statues or others pourtrails; which in Greeke is rightly termed *κατασκευάζειν*. Now if to this Verbe there be adjoynd a Noun, which may note a body, then the sence will be very proper. Whetefore now wee must thinke of the Greeke word *σώμα* a body, for which in the Hebrew wee now read *ox.naim*, eares. And to this, the word *gowlab* often mentioned in Scripture, and signifying a body, is of neere affinitie. For from the word *ox.naim* take the first letter *Aleph*, which might easily slip away, and the letters remaining are very like those which make *gowlab* signifying a body, as they will easily acknowledge, who will please to write both these words in Hebrew characters. But let the more learned in the language consider further of the matter. For there is no repugnancy, that both their readings might be consonant to the mind of the holy Ghost, & both anciently received. And if the Hebrew text had this reading which wee have signified, or some other like it, then with much elegance these words may be taken of that incorruptible body of Christ, which he received of God. The word *κατασκευάσας* doth not signifie to adapt, by joyning and fitting one thing to another, as they would have it, who say that these words doe signifie the adaption and joyning of Christs body to his divine nature in his mothers wombe: but the word properly signifies to fashion or shape a thing, by giving it all it due members and joynts, proportioning them so fitly one with another, that thereby the thing is perfected and finished: *scilicet sacrificia et offerunt, ubi wouldst not.*

6. *In burnt offerings and sacrifices for sinne, thou hast had no pleasure* These words with the other of like nature in the former verse, conduce mainly and properly, so that purpose here of the Author, for which he cited this testimony out of the 40. Psalm. The literall sence, David would shew himselfe most really thankfull unto God, for an extraordinary benefit and deliverance, which the Lord hath conferred on him, in bringing him out of an horrible pit, and setting his feet upon a rocke. Yet he would reftifie his thankfulness and memory of so great a benefit, not with sacrifices and offerings of beasts, but with obsequies and services of his person. The mysticall sence is: Christ brought



brought in, speaking the like words, hath no intent thereby to testifie thankfulness unto God; but only to shew, that he would offer unto God another kinde of sacrifice; which should be most acceptable and agreeable unto God, seeing God had no pleasure in the legall sacrifices. And yet there is also another difference; for in the literall sense David saith not that God was absolutely displeased with those legall sacrifices; and would offer unto God no sacrifices at all of any beast; for such a saying during those times had been false and evil: but he speaks comparatively; as if he had said, Thou art not, O God, much delighted and pleased with the sacrifices and offerings of beasts: but there are other things that delight and please thee more; for thou wouldest rather have obedience than sacrifice: Therefore I will rather offer my selfe unto thee, and be a servant for ever to thy will. For to like purpose Samuel spake to Saul; *Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey, is better then sacrifice, and to hearken, then the fat of Rams. For disobedience is as the sinne of witchcraft, and stubbornesse is as wickednesse and idolatry,* 1 Sam. 15. 22, 23. But in the mysticall sense, Christ saith absolutely, that God had no further will to them; and tooke pleasure in them no longer; but his will and pleasure was they should be antiquated and abrogated. Of this mysticall sense, this is a good argument, that Christ is here brought in; to mention not only sacrifices of thanksgiving; which only were pertinent to Davids purpose; but also expiatory offerings and sacrifices for sinne: whereof if wee respect Davids intent, there should here be made no mention. For Davids intent was a testification of his thankfulness unto God; and not an expiation of his sins at that time. But because the Holy Ghost would wrap up a mysticke and deep sense in these words; therefore the Author doth here specify and reckon up all kindes of sacrifices and offerings whatsoever, which are reduced to three sorts. 1. By sacrifice and offering in the fifth verse, he seems to understand, all offerings eucharistical or of thanksgiving; whereof a part went to God; as the blood and the fat, part was a Fee to the Priest, and the rest returned to him that offered it. 2. By burnt-offerings in this verse, are understood those which were wholly burnt and went wholly to God; which are sometime called sacrifices of praise, because they were offered wholly in honour of God; as he was the Lord Almighty, and poe by way of speciall thanksgiving for any particular benefit then received from God; which was the proper consideration for a sacrifice of thanksgiving. 3. By sacrifices for sinne, are meant all expiations or offerings to put away the guilt and punishment of ignorances and infirmities; for which kinde of sins only those sacrifices were allowed, and in the Hebrew are oftentimes called simply sins.

7. *Then said I, Live I come*] This word of coming doth shew a mysticall



mysticall sense. For how did David come, when hee spake this word in the literall sense? Therefore in the literall sense, it signifies only, *Loe I am at hand, or I am ready, I have prepared, my self to do thy will.* But in the mysticall and proper sense, it signifies the appearance of Christ in that future world, to execute the will of God. *In the volume of the booke it is written of me.* In these words David shews the cause, why he is ready to doe the will of God, or if ye please, the manner and way of his obeying God; *q. d.* I am ready to doe as it is written of me in the volume of the booke; or else, for so it is written of me that I should doe thy will. Therefore in these words we must understand, either some particle of likenesse, *as according*, or some casuall particle, *for, because*, or *seeing*: for such particles are oftentimes concealed or silenced. But here againe, we meet with another difference betweene the Greeke translation, and the Hebrew text. In the Hebrew it is, *in the volume of the booke*, which hath a plaine and an open sense, for by the booke he eminently understands the booke of the Law, which is called a volume, because anciently the Law was wont to bee written in skinnies of parchment, or velum, one glued to another, and so rolled up and unrolled in the forme of a Court-rolle, which in Latine is properly called *Volumen*, from the rolling of it; and hence bookes are called Volumes. A famous Expositor among the Romanists, preferres the Greeke reading in this place before the Hebrew, and writes, that *it is a vaine repetition to say in the volume of the booke for that is all one as to say, in the booke of the booke.* This is a vaine cavill, for all volumes or rolles are not bookes, but there are volumes and rolles of many other things besides. So that the word booke is fitly added to volume, to specifie the differences of volumes. We meet with a like phrase, Jer. 36, 2. But why doth the Greeke translation read it, in a Chapter of the Booke? The reason may be, because the Hebrew word *Megillah*, doth not only signifie a whole booke, consisting of many skinnies, but also any one single skinne, which may containe only some Chapter of the Booke. And therefore the Greeke Translator conceived, that he should not go from the sense of the words, if for the whole volume, he should put only some part or certain Chapter of it, especially because by this means the redundancie in words would seeme the lesse or none at all, yet some there would seeme to be, if he had said the volume, and that had been taken to signifie the whole booke. Wherefore these words must bee taken as if he had said, In a Chapter of the booke, namely of the Law it is written of me. By which means, not onely all the w of redundancy is taken away, but also a more speciall place is designed, where the thing is written, that is here spoken. Now let us a little enquire, what Chapter this might bee. Certainly other Chapter it can be none, but that, wherein the very thing is handled, which David said, he came to doe; *i. that David should doe the will of God.* For wee have

have said, that in these words is shewed the cause why David said, hee came to doe Gods will, or the manner how hee should doe it. But where is it said, that David must doe the will of God? Namely there, where the Kings of Gods people are commanded to doe so; which is set downe in the last parcell of the 17. Chapter of Deuteronomy from the 13. verse to the end. For David in a peculiar way was ordained of God himselfe to bee the first King over Gods people; and the Kingdome was to remaine in his posterity for ever. And therefore hee saith, that there it is written of him; not that it is there written of him by name as David, but written of him as a King. And here also the Holy Ghost seems to have left us some footstep of a mysticall sense. For it might be said of Christ properly, that there it is written of him by name; for the Holy Ghost doth every where almost chiefly at Christ. Hence it appears, that they are in an error, who by a Chapter in the Booke, understand the beginning of Genesis; because as they thinke there it is written of Christ, that he created heaven and earth. But is there also any thing written of David? or of Christ there, that hee should doe the will of God? But in the 17. Chapter of Deuteronomy before cited, among other things which God willed to be observed by the future King of his people, this is also delivered; vet. 18. And it shall be when he sitteth upon the throne of his Kingdome, that he shall write him a copy of this Law in a booke, out of that which is before the Priests his Levites; *And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to feare the Lord his God. so keep all the words of this Law, and these Statutes to doe them: That his heart be not lifted up above his brethren; and that he turne not aside from the Commandement to the right hand or to the left.* All Gods Laws are his will, for they are that will of God which God would have done; hee therefore that doth Gods Laws, he doth his will. And seeing all the future Kings of his people were to doe Gods will, as here it was written of them; therefore David also when he was become King was to doe the will of God as in this Chapter of Gods Booke it was written of him. And therefore David againe, was to write himselfe a copy of the Law in a booke; he must read therein all the dayes of his life; hee must keep all the words of it, and not lift his heart above his brethren; for in doing these things he did the will of God, as it was written of him in a Chapter of the Law. But some man may hereupon demand, how shall this belong to Christ? must he write out a booke of the Law of Moses and perpetually read in it, and never depart from it? The Answer is easie, That for the mysticall sense we must not tye our selves to every single word, but only to the breuiat and sum of the matter, & that which is spoken properly of the type, must be so applied to the antitype as the nature of the antitype requires. The sum of the matter in this place is, That the King of Gods people must be obedient to Gods will, particularly

cularly to that will of God which God would have him to observe, and consequently to that Law of God which God would have stand in force. As long as the Law of Moses was in force, so long the Kings over Gods people must observe that Law. But that Law being by God abrogated, no man is bound to observe it, much lesse is the King of Gods people bound to it. And a new Law being surrogated, Gods people and their King must observe that new Law. Wherefore the Law written in the Chapter of that booke, must be so taken or understood of Christ, as the nature of the thing will beare it, and as the Majesty and divinity of Christ requires. Many things are said of the shadow, which the perfection of the body doth reject. But we must further observe, that the sence of the words in this Psalme may yet be further extended, seeing in the Hebrew text, to the sence whereof the Author might have more regard then to the Greek Translation, it is simply said, *In the volume of the booke, i. of the Law*; and although according to the Greek Translation, we understand that Chapter of the Law, which we cited in Deuteronomy; yet that very Chapter hath reference to the whole Law of God; or it referres the King to all the words and precepts of the Law, which the King of Gods people was to execute. Wherefore in a mysticall sence we may understand all those things, wherein Christ was to performe the will of God; and particularly those that belong to his expiatory Sacrifice, which here is the thing in hand. Whence it is in a manner yet left doubtfull, whether Christ said these words, when hee came into this world or the world to come. For, if by this will of God we understand nothing else but the sacrifice of Christ strictly and properly taken, excluding his death from it, then we must affirme, that Christ said these things when he came into that future world. But if we extend the sacrifice or offering of Christ more largely, and include his death, the necessary antecedent unto it, as in this place it seemes we must doe, and as we have before intimated, that we may not set aside the excellent and proper act of Christ himselfe, pertaining to his offering and sacrifice most acceptable to God, seeing he saith that he came to doe the will of God, and that we know that Christ himselfe had also his part herein, then the thing it selfe declares, that these words must be attributed to Christ when he came into this world. And it is no obstacle to this, that both according to the Greek Translation, and according to the literall sence of the Hebrew words, we respect that place, wherein the office of the King is described, whence Christ as now made a King seemes to speake these things, as David also did. For, besides that the Hebrew words of the Psalme are more large, as we have said, and therefore (especially in the literall sence) may justly be more largely extended, this also must be marked, That Christ although he were not yet a King actually, yet because he was for certainto be one, and ordained



dained to a Kingdome by Gods immutable Decree, hee might very well even then referre to himselfe; the precept wherein the King of Gods people is commanded to do Gods will.

8. *Above when he said*] From the words of Christ, the Author further inferres, that the legall sacrifices and offerings were abrogated, and in their place the sacrifice and offering of Christ was instituted. And he shews this to be manifest from the very manner of Christs words, and from the cleere opposition of the things therein specified. *Above, i. in the first place, when he spake of sacrifices and offerings to be rejected, before he spake of his comming to doe the will of God. Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not; neither hadst pleasure therein: which are offered by the Law*] The words *which are offered by the Law* must be read as included in a parenthesis, whereby the Author specifies that the legall sacrifices and offerings are abrogated; because the sacrifices and offerings, which Christ saith here, that God would not have, neither had any pleasure in them, and therefore must be taken away, are no other but the legal sacrifices which were instituted by the Law of Moses, and were offered according to that Law.

9. *Then said he*] Christ after he had spoken the former words for the abrogation of the Legall sacrifices, then hee added these that follow. For these are the words of the Author, relating the words of Christ. *Loe, I come to doe thy will, O God*] Because Gods will was to abrogate the Legall sacrifices, therefore Christ comes to do that will and pleasure of God, which God should surrogate in stead of the Legall sacrifices. *He taketh away the first that he may establish the second*] *q. d.* What is this else, but to abrogate the former, that he may establish the latter? But that former thing was the Legall sacrifices, which Christ abrogates; the latter is the will of God, which he establisheth.

10. *By the which will we are sanctified*] Here he shews what benefit we gaine, by this will of God, performed by Christ, and establisheth in the place of the Legall sacrifices. For, it might be demanded, what doth this concerne us and the expiation of our sins, that instead of the Legall sacrifices Christ saith he will do or hath done the will of God? Therefore the Author shews, that this will of God and the execution of it, doth consist in the sacrifice and offering of Christ made for us: whence also this will of God is tacitly compared with the Legall sacrifices, and withall is preferred before them, as farre more excellent and acceptable to God. Therefore he saith, that we are sanctified by it; even we, who (as he presently addeth) are sanctified by *the offering of the body of Christ*] In which words, he withall teacheth what that will of God is, namely, that it is the offering of the body of Christ once for all; or at least that it is altogether concurrent with this offering. For, how else should we be said to be sanctified or expiated by this will of God, seeing we are sanctified by the offering of the body of



Christ. For this will of God seems to be opposed thus far to the legall sacrifices, that by it we are truly sanctified. For while our sanctification is attributed to the will of God, as it stands opposed to the legall sacrifices, it is tacitely taken from them. As if the Author had said: By which will of God we are sanctified, & not by the old legal sacrifices. The will of God is here put, not for the action of his will, but for the object or matter of his will, for the thing he would have done, which he approves, and wherein he hath pleasure; for it is opposed to the legall sacrifices, which he would not have done, which he approves not, and wherein he hath no pleasure. And therefore it signifies the sacrifice and offering of Christ, as the object or matter, which is now his will, as the words following teach us. Sanctified, is expiated, purged, and cleansed from our sins: for which, see chap. 9. 13. *Through the offering of the body of Jesus Christ once for all*] The offering, not of legall sacrifices often made, and yearly iterated, and therefore ineffectuall and imperfect; but of the body of Christ once made, is that offering, which greatly pleaseth God, and is wholly conformable to his will, and truly sanctifieth us.

II. *And every Priest standeth daily ministering, and offering oftentimes the same sacrifices*] Hitherto hee hath compared the offering of Christ with the legall sacrifices, chiefly in respect of the iteration, that the legall sacrifices were offered often, that is, yeare by yeare for the whole people: but that of Christ but once only. Now he begins to compare the high Priests together, namely, the old with the new, the legall Priests with Christ, that they offered and ministered yeare by yeare, but Christ once onely. For where there are many sacrifices successively iterated yeare by yeare, there the high Priest also must necessarily minister and offer yeare by yeare: but where there is but one sacrifice or offering to be made, there the high Priest ministers and offers but once onely. For hitherto the author hath intended onely this, to shew that Christ entring into his heavenly Sanctuary; not to offer often according to the manner of the legall high Priests, but to make one only offering; as appeares in the former chapter, verse 25. For to this point as to his main scope all his arguments are directed. The high Priest being entered into the holy place, did not sit there, but was wont to stand there before the Mercy-seat, as before the Throne of God. And hee stood there daily; which must not be so understood, that he did so every day in the yeare: but upon a set and certaine day of the yeare, which had it circuit, and came about yeare by yeare; namely, at the solemne anniversary fast for the universall expiation of the whole people; for he daily offered upon that day, whensoever it had recourse. For in this sense he used the same word before chap. 7. 27. where he openly spake of that solemne annuall sacrifice upon the day of Expiation; whereto he hath reference in this place also, as particularly appeares from the third verse of this chapter; where he mentions the Commemoration of sins every

every yeare, which were constantly confessed by the whole people at that sacrifice. *Which can never take away sins.* The cause is here shewed, why the legall high Priest must offer those sacrifices often; namely, because they could never take away sinnes. 1. They could never so effectually free men from their sinnes, that they who were once expiated thereby, should have no further conscience of sinnes. And what this is, hath been already explicated in this chapter, verse 2.

12. *But this man after he had offered one Sacrifice for sins, for ever, sat downe at the right hand of God.* ] Here he opposeth Christ to the legall high Priest in three particulars. First, in that Christ offered for sins but once onely; for he so offered, that he never iterated his offering more. Secondly, in that after his offering, hee sat downe at the right hand of God. Thirdly, that he continued his seat there for ever, even unto the end of the world. And these two latter particulars are a reason of the former; for because Christ sitteth at the right hand of God; and sits there for ever to the worlds end; therefore he shall never offer sacrifice more. For how can it becomme, or rather how can it befall so great a Majestie, to offer againe another Sacrifice, that is, to die againe, and then againe to enter into heaven? For seeing Christ sitteth at Gods right hand for ever, therefore the Majestie of Christ must continue for ever also; and then how can Christ ever offer againe? For then a thing lasteth for ever, when it hath a continuall duration through all times and ages without any intermission.

13. *From henceforth expecting till his enemies be made his footstool.* ] Here he shewes the issue or effect that will follow upon Christs sitting at the right hand of God. For thereupon it will follow, that at the last, all his enemies shall be put under his feet, and made his footstool. So farre shall Christ be from offering againe, to bee violated and put to death againe by his enemies, that he expects their subjection to him, to be made his footstool. And when all the enemies of Christ (among whom death is the last and chiefest) shall be made his footstool, i. shall be wholly mastered, yea abolished, what cause can there be why hee should iterate his offering? That this subjection will follow; the Author gathers it, from this saying of God unto Christ, *Sit thou at my right hand, untill I make thine enemies thy footstool.* ] Psalme 110. 1. Therefore Christ sitting at the right hand of God doth expect this. And he saith, that Christ expecteth this, fitting his words to the words of the Psalme, wherein God himselfe doth vindicate this subjection of Christs enemies unto him, by putting them under his feet. But because wee know, that Christ himselfe neither heretofore hath beene; neither now is, nor hereafter shall be vacant or unoccupied in this action, neither is this subjection attributed to God, otherwise then as God doth it by Christ, or gives power and strength unto Christ, whereby he may and doth effect it, therefore in the word *expecting* wee must ac-

knowledge a trope, and the signification of it must be admitted onely thus far, as it argues, that Christ by the gift and benefit of God, doth reigne & subdue his enemies to him: so that in this respect not Christ, but God is said to subdue his enemies; and Christ expecteth onely till it be done. Besides in regard of the time, wherein at last all the enemies of Christ shall be subdued unto him, Christ may be said thus farre to depend upon his Father, as it is in his Fathers owne power to order the times and seasons of things, or Christ himselfe doth testifie.

14. *For by one offering.*] He brings another reason why Christ offered onely but once, because by one offering he perfected or finished all things. As on the contrary the legall high Priests offered often, because they could never perfect all things by all their oblations. *Hee perfected for ever them that are sanctified*] Perfected, is thoroughly and wholly expiated, see Chap. 7. ver. 11. For ever, is in respect of all future times and ages to come; not, as it was under the Law, only for the time past, and that time but for the space of one yeare. They that are sanctified, are they that are expiated, purged or cleansed from sin in their conscience: and the word must not bee restrained to the present time only, but extended and dilated to all differences of time, to those that ever have been sanctified, or now are, or ever shall be. For Christ may be said to perfect or expiate men for ever in a double sense. First, as every man that is expiated, is not expiated for some certain time, but for ever: and secondly, as his offering is of efficacy and force to expiate all men of all times and ages to the end of the world; so that it shall never need bee iterated either for the same men, or for any others.

15. *Whose of the Holy Ghost also is a witnesse to us*] After that he had proved by severall reasons, that the offering of Christ must bee made onely once: now he further proves the same by a testimony of the Scripture, wherein the Holy Ghost witnesseth the same thing. For this truth is so evident and so materiall, that it hath not only the reasons formerly alleadged to confirme it; but hath also a testimony of Scripture wherein the Holy Ghost doth testifie it. The Holy Ghost is said to witnesse a thing, when the Scripture saith it; because as Peter teacheth us, *that holy men of God spake, as they were moved by the Holy Ghost*, 2 Pet. 1. 21. *After that he had said before*] After the Holy Ghost had said before; which saying follows in the next verse.

16. *This is the Covenant, that I will make with them, after those dayes (saith the Lord) I will put my Lawes into their hearts, and in their minds will I write them*] Of these words of the Holy Ghost, we have treated before, Chap. 8. 10.

17. *And their sins and iniquities will I remember no more*] Between the former verse, and this something must be understood, that is silenced; namely, *then he said*, as the Author himselfe speaks at the ninth

verse



verse before. For at the fiftteenth verse upon which this dependeth, the Author had written, *for after that he said before*] namely the Holy Ghost, therefore here must be understood, *then he said*; namely, the Holy Ghost againe said the words of this Text, *And their finnes and iniquities, &c.*

18. *Now where remission of these is, there is no more offering for sinne*] From these words of the Holy Ghost, wherein the remission of finnes and iniquities is promised to Gods people; now the Author inferres, that the offering of Christ must bee but one only. Namely, because the Holy Ghost doth testifie, that God under the New Testament, and so by Christ and his offering, will remit unto his people all finnes and iniquities even the most grievous for ever. Now where there is such a remission of finnes, proceeding from Gods Will and Covenant, and that universally in respect of time for ever, and also universally in respect of persons to all men, there can be given no other sacrifice for finnes, and therefore one sacrifice only for finnes is sufficient. But that no further sacrifice is allowed for sins, where such a remission of them is granted by Covenant, it appears from hence, because otherwise remission should be granted and ordained also by Covenant to them that persist in their finnes, which were a thing very unfit and unworthy of Gods grace. For if men repent and change their minde and wayes into better courses, partly they abstaine from sinne with all care, and partly by virtue of the new Covenant, and so by the one single offering of Christ, they have ready prepared for them a remission of all those finnes, which either went before their true repentance, or to follow it, that they neither lose it, nor make it void. Anciently under the Law, when remission was granted only of ignorances and infirmities, it was no marvell, if upon the stay or returne of the same finnes, for which offering had been made, the offerings were often iterated; and instead of them another offering were introduced far better and perfecter which is that of Christ: but now seeing the most grievous finnes are expiated by the offering of Christ under the New Testament, what place can be yet left for any other offering? For either a man engaged by so great a benefit doth afterward lead an holy life, or not. If he live holily, there needs no other offering for to expiate his sin, seeing hee commits it not: if he live not holily, there must be none.

19. *Having therefore brethren boldnesse*] Here the Author doth in a manner summe up those things, which hitherto he had spoken of the Priesthood and sacrifice of Christ; and from thence inferres his following admonition. By boldnesse here hee understands an assured hope, and confidence flowing from the faculty and liberty granted us of entering into heaven the most holy Sanctuary. So that by the word *boldnesse* is signified unto us both our faculty or liberty of entering into heaven, and also our confidence or assurance of minde issuing from our know-



knowledge of our faculty or liberty to enter, which liberty is opposed to that restraint under the Law, whereby it was lawfull for no man to enter into the holy place under paine of death, except the high Priest once a yeare. And for feare that any one should attempt it, all were forbidden it. *To enter into the holiest.* Heaven is that Sanctuary whereinto on Gods part we have liberty that we may enter, and on our owne part we have confidence that we shall enter. And of all Sanctuaries the heavenly is absolutely the holiest, wherein it is opposed to the legall Tabernacle, whereof one of the roomes was the most holy, yet not absolutely, but comparatively only in respect of the other, which was called the first Tabernacle and the holy place, because it was lesse holy then the second, as the second was farre lesse holy then heaven, which is farre the holiest of all. *By the blood of Iesus.* For from the blood of Iesus, wee draw our boldnesse both for our liberty and confidence to enter, because both the New Testament, whereby is granted unto us not only leave, but a right to enter into the holiest, is confirmed by the blood of Iesus: but also the new sacrifice once only offered and never to be iterated, for the offering whereof Christ entered into the holiest, was prepared by the blood of Iesus. For by the entrance of Iesus into the holiest, who is our leader and our head, we have liberty that we may, and we take courage that wee shall enter: seeing whither soever our leader and head whom God himselfe hath appointed unto us, doth enter and arrive, thither also a right and liberty of entring is granted unto us: for not only the same issue of the journey is promised to us, that was granted to our Captain and Head; but also therefore our Captaine entered heaven and obtained all power there, that both from his example and from the power he hath there, we might have an assured faith and hope of those heavenly blessings, and in due time might really enjoy them.

20. *By a new and living way which he hath consecrated for us* Here the Author seems to declare whence it is, that we have our liberty and confidence to enter heaven; and he saith we have it hence, That Christ hath consecrated for us a way to it. Consecrated here is initiated or dedicated, for the Greeke word is the same, that before we rendred dedicated, Chap. 9. v. 18. Now Christ is said to consecrate or initiate this way unto us, not only as he was the first that entered heaven after death, and a death so fearfull and shamefull; but also because hee hath procured us a right to the same way, that we may lawfully passe along in it, and trace the steps of Christ to immortality. For Christ hath consecrated this way for us, by using it himselfe first, and then leaving the use of it free to us, for consecration is the first use of a holy thing, before which it might not lawfully bee used by any other. Before Christ opened heaven by his entrance thither, and consecrated the way leading thither, it was lawfull for no man to enter it, especially after death.

death. But now this way being consecrated, dedicated, or initiated, any man that will, may enter it; and by it passe safely unto heaven. This way is called new, not only because it was lately or newly consecrated or initiated, but especially because it was lately discovered and newly opened, even in the latter times and last age of the world; and besides, because it is an appendent and concurrent with the New Testament, for during the Old Testament and the old Tabernacle the way to the holiest was not open: *The way into the holiest of all, was not yet made manifest while the first Tabernacle was yet standing, Chap. 9:8.* This new way is so marked with the steps of Christ, that no length of time can deface it; especially seeing so many thousands of the godly have heretofore followed and hereafter will follow Christ their leader in that journey; and the way by their steps is continually renewed and kept open. And it is called a *living way*, not formally, but finally, because life is the end of it whereto it leads; for so bread is called the bread of life and living bread; because effectually it doth vivifie and make us live. Hee seemes herein to have a tacite reference to the entrance into the holy places under the Law, which was a mortall and deadly way, because it was death for any man to enter them, excepting only the high Priest, and he but once a year, upon a prefixed day, to performe solemne ceremonies. And therefore he opposeth the way to the heavenly holy place, to the way of the old legall holy place; in as much as this latter is a deadly way that brings death, but the former is a living way that leadeth unto life. Besides, this entrance and way leading to the heavenly holy place is commonly made by death, and sometimes by a horrid and cruell death, and so may seem rather to lead unto destruction; and therefore he called it a living way very seasonably, to comfort us by teaching us. that it hath a far different issue from what it seems at the first sight. *Through the vail, that is to say his flesh*]. Hee alludes to the vail that was spread between the two holy places of the Tabernacle, and disparted the one from the other: To which vail he saith the flesh of Christ is answerable. For as the old legall high Priest could not enter into the most holy place unlesse the vail were withdrawne: So Christ could not enter into the heavenly holy place, before his flesh was withdrawne, and as I may say, rent and broken. Therefore the high Priest entered by moving the vail aside, and Christ by laying his flesh aside; so Christ entered through the vail. An open sign whereof was in the death of Christ, whereby his flesh was dissolved and laid aside. For when Christ yeilded up the ghost, suddenly the vail of the Temple was rent in twain. And this renting of that vail, what doth it portend else, then that by Gods appointment, those holy places should be no more shut, but open and common, and become in a manner of publicke use; so that any man might lawfully either looke into or enter them? And hereby what else was signified,

but

but that the flesh of Christ being rent and broken by the death of the Crosse, thereupon the passage unto the heavenly holy places was unlocked and set open to Christ, and to all that beleeve in him: so that not onely Christ himselfe might enter, but all that are Christs may enter also, and before they enter actually, may looke in by faith and hope. While the mortall body of Christ was entire and whole, both Christ himselfe was debarr'd from the entrance of those heavenly places, and we both from the entrance and prospect of them: but after that this vaile of Christs flesh was by death dissolved, then both Christ himselfe did enter heaven, and procured us a right and power to enter, and before we do enter actually, to view the happinesse of it by faith, and taste the sweetenesse of it by hope. For the entrance of Christ into heaven following upon his death, doth make us certainly to see and hope for the inheritance of heaven; which was hidden from us by Christ as by a vaile, till he was withdrawne and taken from us by his death and Resurrection.

21. *And having a great high Priest*] Christ is called a great high Priest, not onely in respect of the faithfull who are but a kinde of lesse Priests compared to Christ; as of old under the Law among the Priests one was great and head over the rest: but in respect of the high and great Priests under the Law, who as we have heard, compared with Christ, were not onely little, but in a manner very small and dimme shadowes. *Over the house of God*] By this house of God, we may understand both that heavenly Sanctuary, wherein our high Priest performes his holy offices, answerable to the Legall Tabernacle, and also the Church or people of God, who are the spirituall house of God. For Christ is president over both these houses, both that heavenly and this spirituall on earth.

22. *Let us draw neere*] Here begins the other part of the Chapter, containing an admonition drawne from the former doctrines. They were said to come or draw neere (as we heard at the first verse) who while the Priest was officiating, were intente to the divine service, for which they approached to the Tabernacle, whereby they also came neere or drew neere to God. The Author doth call upon us, That seeing we have a high Priest truly great resident in the Sanctuary of heaven, who there performes holy offices & offerings for us, therefore we also should approach and draw neere in soule and spirit unto that heavenly Sanctuary intently minding the worship of God. Which is nothing else, but to apply our selves to the worship of God, and never make doubt to draw neere unto him in confidence of Christ our high Priest. *With a true heart*] He shews what manner of persons they must be, who will exercise this spirituall worship of God, and apply themselves unto it; They must have a true heart. And a true heart is opposed to a feined, deceitfull and dissembling heart, which makes onely an outward



ward shew of holinesse, and thereby endeavours to deceive. *In full assurance of faith*] A full assurance of faith is opposed to a wavering and doubting faith, for looke how much doubt is mingled with faith, so much is wanting to the perfection and fulnesse of it. Therefore then we have a full faith, when we doubt nothing of the truth of the Christian Religion and discipline. *Having our hearts sprinkled from an evill conscience*] He alludes to a Ceremony ordained under the Law, whereby they who had touched any unclean thing, must be sprinkled with the holy water of seperation, before they might enter into the assembly of Gods people at the Sanctuary, to performe the worship of God; for if they did otherwise they must dye for it. This purging or cleansing of the flesh by sprinkling, the Author transferres spiritually to the spirit and soule, whereby the soule is cleansed from the guilt and staine of conscience, and the body from the filth of sinne. Now the sprinkling or purging of the heart from an evill conscience may be taken two wayes, either to signifie that cleansing whereby we get a full remission of our sinnes by the blood and sacrifice of Christ, and are freed from an evill conscience and from feare of Gods punishment, in which manner he said before, that our conscience is purged from dead works: or to signifie the cleansing of our soule from inward and secret sinnes. For by an evill conscience in this place, by a metonymy of the effect, he seemes to understand the hidden and secret vices of the soule; as opposed to the filth of the body, which as in the words immediatly subsequent, he teacheth must be washed away. For, what else can the filth of the body signifie, then those outward sinnes which are committed by the body it selfe: not as if these did not also defile the conscience, but because open sinnes are exposed to the eyes and censures of other men: but the secret and inward sinnes of the soule, though they make no man else conscious to them, yet they agitate and burden the conscience. Therefore by the former sence of these words is signified the great benefit of God, which we attaine by the blood and sacrifice of Christ; and by the latter is intimated our duty whereto wee are excited and obliged by so great a benefit. *And our bodies washed*] We have already said, that this washing of the body must be referred to the washing away of that filth, whereby our body stands defiled before God; therefore if we receive the last sence of the former words, then the Author here puts us in minde of the same thing, wherof Paul remembers us, 1 Cor. 7. 1. *Having therefore these promises (dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* And the Author shewes, that it is a most fit and convenient thing to wash the body in this sence, because anciently under the Law, they who approached to the Sanctuary for the performance of Gods worship, must wash their bodies; all the difference is, that there men understood the carnall staines of sinne, but



here the spiritual. *With pure water*. There is no necessity we should by this allegory think any thing answering by name to this water, seeing the Author seems to speake in allusion to the custome used under the Law of washing the body with pure water. For, comparisons as we have often intimated are subject to many abuses. Yet if any man desire a full resemblance, we may say that hereby is meant, the spirit and doctrine of Christ, or that spiritual water, wherewith Christ sprinkled his people, not excluding his blood. For this is the pure water for the soule, and by it only the filth of sin is washed away. They that here understand the water of Baptisme are mistaken. For the water of Baptisme is but onely an outward signe and shadow of this washing which here the Author understands, wherewith neither can our hearts be sprinkled, nor the filth of our vices really washed away. Therefore that spiritual Baptisme which doth truly save us, must be here understood, even that Baptisme which as Peter saith, *is not the putting away of the filth of the flesh, or the outward washing of the body, but the answer of a good conscience toward God*, 1. Pet. 3. 21. Which is not effected by any elementary water, but only the heavenly and spiritual which walbeth the conscience.

23. *Let us hold fast the profession of our faith*. He exhorts them to constancy in the profession of the Christian religion, because it is not sufficient for us, to serve God in heart and other workes, unless we also confesse him with the mouth. In the Greeke it is, the profession of our hope, and by the word *hope*, the Author seems to comprise the whole Christian religion, for the Christian religion consisteth chiefly in hope, and in a hope most excellent, even the hope of immortall life, and eternall happines; and all the parts and heads are directed and concur to breed in mens mindes this hope, and a holinesse of life suitable to it. Hence Peter under the same name of hope seems to comprehend all the heads of our Christian profession, 1. Pet. 3. 15. *Without wavering*. We must hold this hope so fast, that wee neither decline from it our selves, nor suffer our selves to be beaten from it by any engines of temptation or affliction. *For he is faithfull that promised*. He inserts the cause, why we should hold fast the profession of our hope without wavering, namely, because this hope is grounded both upon a promise, and a promise of him that is faithfull to performe it, namely of God himselfe. God is therefore termed faithfull, because he keeps his faith. He alwayes performes whatsoever he hath undertaken for his part, and never disappoints his people of his help and favour. Therefore we are never to doubt of Gods faith, so we keepe our owne, and performe our parts with all care and diligence.

24. *And let us consider one another*. This may be understood, that we should looke unto both one anothers state and condition of life, and also one anothers behaviour and action: And for what end wee should

doe this, hee presently shewes, in adding. *To provoke unto love* ] To provoke, is to intend or increase the force of a thing : and love is then provoked, when it is quickened and increased. And it gathers increase from our mutuall consideration and inspection, either in our selves or others. In our selves it is increased, when wee are either stirred up by the notable examples of other men, or moved by their state and condition, to embrace them with more ardent affection and good will : if their estate be prosperous, that wee doe not onely envie them, but use our endeavour to defend and advance their happinesse to our power : but if they are in distresse, that we succour and benefit them in what we are able. In others love is increased, when we look into their lives and manners for this end, that where they grow negligent in their duties, or suffer their love to decay, there by our admonitions and exhortations, we excite to good workes, and to repaire the decayes of their love. Therefore this provoking to love, may be taken either passively, when the increase of love is made upon our selves, or actively, when we increase it upon others. *And to good workes* ] Then we are provoked to good workes, when we follow them with an ardent affection, or as Paul would have us, when wee are zealous of good workes. Hee adjoynes good workes to love, to teach us that our love should not be barren, but fruitfull of workes, although workes may be taken more largely, and extended to all workes of holinesse, as well concerning God as our selves.

25. *Not forsaking the assembling of our selves together.* ] Namely, for this especiall end to retaine and preserve, the communion of Saints, and the unity of the Spirit. Which is then done, when Christians meet together to performe the worship of God, to heare his word, to powre forth unanimous prayers unto him, to exercise that censure of manners, which Christ and his Apostles have prescribed, to celebrate the memory of Christs death, by sacred breaking of bread according to his own institution; to make a common supply for the poore and distressed as occasion requires, and with all their forces and advices, to promote the affaires of the Church. *As the manner of some is.* It is apparent, that in those times there were some, who though they had not forsaken the Christian religion, yet had forsaken the assemblies of the faithfull, that they might the better lie hid, and thereby more easily avoide dangers and persecutions. And it is apparent also hence, that they sinne grievously, who withdraw themselves from the company of the faithfull, and from the assemblies of the Saints. *But exhorting one another* ] To the neglect of assembling, hee opposeth this mutuall exhorting or admonishing. Whence it is manifest that Christian assemblies were ordained among other ends for this also, to exhort and admonish one another, which may be done most opportunely, when men are assembled into some one place. *And so much the more as yee see the day approaching.*

*pre-fig.*] The words so much the more must also be communicated to the day of approaching, as well as referred to the exhorting; By how much the more ye see the day approaching, by so much the more let us exhort one another. By *the day*, as the article *the* doth intimate, must be understood some certain day; and that well knowne; i. the day of judgement, and punishment for the disobedient: Which judgement feeling is twofold, we must needs understand a twofold day or time of it. For we may take it both for the time of Gods taking vengeance upon the Jewes in the final destruction of Jerusalem; and also for the last day of the whole world at the final destruction of the world. The approach of that former day, they might easily perceive, both from the signes foretold by Christ, and also from the predictions of those Prophets, who lived in those times in the Church of God. The approach of this latter day, every man sees, though not in respect of the whole world, and of the present age, yet every man sees it in respect of himselfe. For as death is alwayes approaching unto every one of us, and the terme of every mans life draws nearer: so also thereby every mans last day doth approach and draw nearer; not only because after death there shall bee no change in respect of our salvation and damnation; but also because that whole time intercurrent between the last moment of our life and the last judgement, is none in respect of the dead. For when we are dead, and thereby void of all sense of time, the last moment of our life departing, and the first moment of our life returning (for returne it shall at the last judgement) will seeme one and the same to us at our rising againe to life. They who lye in a deep sleep are not sensible of the time that passeth, though the time be very long; and death is a deeper sleep then any sleep of those that sleep alive. And this is the cause why the holy Scriptures doe sometime speake so, as if we should wholly live till the comming of Christ, or were presently after our death translated to the Lord, and so to the joyes of heaven: For they have no regard of the time intercurrent between the last end of our life, and the comming of Christ, and the future happinesse of the godly; see 2 Cor. 5. 8. and Ephes. 4. 30. and Phil. 1. 6. 26. and 1 Tim. 6. 14. and Jam. 5. 7, 8. and some others.

26. *For if we sinne wilfully*] Hee brings a cause or a motive, why they should diligently exhort one another, because otherwise it might easily fall out, that after knowledge of the truth received they might sin wilfully, in which case how miserable and unhappy their condition would be, he presently declares. To sin in this place may be taken in two senses, either largely or strictly. Largely, as it is extended to divers sins which are committed against the Commandements of Christ. Strictly, as it eminently signifies the most grievous sin of Apostacie, which is a falling away from the Christian Religion, or rather infidelity in generall; whereto it by way of difference, yee adde what the

Author



Author presently addeth, *after knowledge of the truth is cleare*, we have the definition of Apostacie: For Apostacie is an Infidelity that follows after faith; or a desertion of the faith, and a rejection of the truth once knowne and received. So John 16.9. Christ by the word *sinne* seems eminently to understand Infidelity. The latter sense is favoured, 1. In that the Author, ver. 28. following, being to prove that men sinning after the manner here specified, shall by no means escape the judgement of God, seems to draw his argument from them, who wholly rejected Gods Law, and turned to false Gods; of whom wee read, Deut. 17. and whom no men resemble nearer, then they who fall away from Christ, and his most holy Religion. 2. In that it seems proper to Apostates, to treat under foot the Son of God; and to account the blood of the Covenant an unholy thing; for this is incompatible to them who constantly adhering to the Christian Religion, are notwithstanding fallen into some single sin or vice. 3. In that this place seems most alike to that, Chap. 8.4. where we have said the Author speaks properly of Apostates. But the former sense is also favoured, 1. In that the word *Sinne* hath a generall signification, and perhaps every where; for words must not be restrained within the use of speech, when no reason constraines it. And the word *Sinne* in the place of John 16.9. hath of it selfe a generall signification; though afterward it be specified and explicated in particular what kinde of sin he there understands. 2. From the occasion and scope of the Author: For before he had admonished them to exhort one another; and now he shews, what great danger will or at least may come of it, if this action be neglected; namely, that they may wilfully sinne after they have received the knowledge of the truth; and so involve themselves into a heavy judgement. And seeing the Exhortation is at large, as must be used as a remedy against all kinde of sinnes; why therefore should not that sin which the Author saith might easily arise from the neglect of exhortation, be extended largely also? Now in answer of the reasons brought for the other sense. To the first: we say that the Authors argument seems drawne from all them who sinned against the Law with a high hand, of whom there is a place, Numbe. 15.30,31. *But the soul that hath ought presumptuously (whether he be borne in the land, or a stranger) she same reproacheth the Lord, and that soule shall be cut off from among his people: Because he hath despised the word of the Lord, and hath broken his Commandments, that soule shall surely be cut off, his iniquity shall be upon him.* For to despise the Law here in this Author, is the same with despising the word of the Lord, and breaking his Commandment with Moses in Numbers. Here, to sinne wilfully, and there to doe presumptuously are all one. And here, shall doe without mercy, and there, he shall surely be cut off, are all one; for what is this else, but not to spare, not to shew any mercy? To the second we say,

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That he doth tread under foot the Son of God, and account the blood of the Covenant an unholy thing, who dares violate the Covenant, which is published by Christ, and established by his blood, or dares as much as in him lyes to irritate or dissolve it, that it may be void and of no effect, by committing those finnes, which by the Covenant are punished by death and damnation. To the third we say, That this place is not so altogether like that Chap. 6.4. but that there appears a plaine unlikenesse. For there both the scope and occasion of the words, and the word it selfe of *falling away*, compared with the matter preceding doe all declare, that the Author properly speaks of Apostacie; but here as we have seene, the scope and occasion of the words tend another way. Wherefore we must conclude, that the former acception of the word *Sin*, which includes in it also the latter, is rather to bee received. Although amongst those finnes Apostacie holds the first place; and thereto the Author hath reference chiefly, but not only. The word *wilfully* as we have said, seems to signifie the same sinne, that the Scriptures of the Old Testament call *presumptuously*; and so committed in contempt of Gods Majesty, or by haughtinesse and pride of minde; and this kinde of sinne, is opposed to finnes committed either out of ignorance or infirmity: Wherefore it notes unto us those kinde of finnes which are wittingly, advisedly and purposely, and so argue a meer malice of mind. Such under the New Testament are accounted all vicious habits and customes of sinning, and persevering in evill-doing; as also all heynous and foule wickednesses, done wittingly and advisedly. For infirmity, or humane frailty cannot be pretexted for such finnes especially among Christians. *after that we have received the knowledge of the truth.* Sinnes wilfully and wittingly committed before the knowledge of the truth, are of another nature, then those that follow that knowledge; for the Sacrifice of Christ was ordained to expiate the former; but for the expiation of the latter, there is no other sacrifice to be expected, as wee shall heare afterward. For crimes or foule finnes committed after the knowledge of the truth, are far more heynous then those done in ignorance of it; and the malice of man appears far greater in those then in these, though otherwise the facts may be equall. Therefore it more agrees with the equity and wisdom of God, to grant a meanes for the expiation of those, then of these, and consequently to pardon those, and not these. *There remaineth no more sacrifice for finnes.* In these words is expressed the miserable estate of those, who after knowledge of the truth received, sinne in the manner we have said; namely, that seeing the sacrifice and offering of Christ did not profit them, there remains no other whereby their finnes may be expiated. But the sacrifice and offering of Christ profited them not, because they are relapsed into their former finnes, and bring not forth fruit worthy of faith and repentance.

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For upon this condition only, is that the sacrifice and offering of Christ bringeth salvation to them who live after their knowledge of the truth, and their reception of the Christian faith. For sins committed before the knowledge of the truth, may be washed away by faith only in Christ, and the profession of it, and a promise, and as it were a covenant of living holily afterward: but sins done after such knowledge are no otherwise washed away, but by an actual and to all desertion or forsaking of them, and by inducing in their room all Christian virtues as fruits of the Spirit and of faith. For this is it which the Apostle hath left written unto us, Gal. 5. 18. *But if ye be lead by the Spirit, ye are not under the Law.* Now the works of the flesh are manifest, which are these, *Adultery, fornication, uncleannesse, lasciviousnesse; Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesse, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdome of God.* But the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, against such there is no Law. And they that are Christs have crucified the flesh with the affections and lusts. *If we live in the Spirit, let us also walke in the Spirit.* Now what can bee more cleare, then that these words doe openly teach, that all they, who after they have received the faith of Christ, doe follow the works of the flesh, and are not lead by the Spirit of God, shall not inherit the Kingdome of God, nor avoid eternall damnation. And therefore if they will aspire to salvation, they must with all speed lay aside their vices, and bee effectually adorned with Christian virtues. For in this place here, the Author seems not to teach, that men sinning wilfully after knowledge of the truth, should have no hope at all left of pardon and salvation; but only that they have none, till they actually put off their finnes, and qualifie themselves with such virtues as become Christians. For unlesse they doe this, he saith plainly, that the sacrifice and offering of Christ will no way doe them good. Seeing besides, that one only sacrifice and offering of Christ, there remains no other to be expected, as his words fully declare, in that he saith, *there remaineth no more sacrifice, &c.* besides that one only offering of Christ whereof we have treated hitherto, there remaineth no other for them. Whence further it seems that by these words, all hope of conversion is not cut off to such as sinne wilfully after their knowledge of the truth; but only all hope of pardon and salvation is so long cut off, as they forsake not their sinfull courses, and doe not the works of true piety worthy of Christian repentance. Although it is most true, that some finnes are so foule, among which is Apostacie, and such as have neare affinity with it (whereof we spake Chap. 6.) that if we looke into the nature of the New Covenant, we may well say, that there is no hope of conversion from them; because

without the speciall mercy of God, not comprehended in the Covenant, the yoke of such finnes cannot be loosed and cut off, *Sacrifice for finnes*] is sacrifice whereby finnes are expiated, as appears by the following verse, whereto this sacrifice for finnes is opposed a certaine fearfull looking for of judgement, and fiery indignation. Wherefore as in these last words punishment is signified; so in the former is pardon intimated.

27. *But a certaine fearfull looking for of judgement*] Here he illustrates his former negation, by an affirmation of the contrary. To them who after knowledge of the faith sin wilfully, there remains no more sacrifice for their sins, but there remains for them a fearfull looking for of judgement. Judgement is here as in many other places taken by a metonymy, for punishment; because by judgement punishment is decreed. It is not necessary wee should take expectation or *looking for* properly here; seeing men given to Sinne, if wee respect their minds and thoughts, do for the most part expect or looke for nothing lesse, then punishment and damnation. Therefore such men are said to looke for judgement metaphorically, because for certaine a judgement remains unto them, or metonymically, because they ought to looke for it. This expectation or *looking for* is called fearfull in regard of the object, because the judgement or punishment looked for, or remaining to them, is for the greatnesse of it, horrible and fearfull. *And fiery indignation*] In these words he expresseth what the fearfull judgement or punishment shall be, that remains to such as sin wilfully after their knowledge of the faith; namely they shall be caught and devoured by an extreame hot fire, whereinto God will cast them in his indignation. There is no doubt, but by these words is signified that last judgement or punishment which in the last judgement must be inflicted upon all evill-doers. For wee know, they shall be tormented, with mighty flames of fire, and destroyed for ever, although we exclude not other punishments of God in this life, which use to be the fore-runners of that horrible vengeance to come. For of all punishments, that by fire, is most fearefull and horrible; and therefore is used to signifie the most grievous and wrathfull punishments. In the Sermons of the Prophets, when there is speech of some grievous judgements or punishments of God, many times fire is mentioned, See Deut. 32.22. and Job 15.34. and Job 30.26. and Psal. 11.7. and Psal. 31.9. and Psal. 78.31. and Psal. 97.3. and Psal. 140.10. and Isaiah 10.16. Isaiah 26.11. and Isaiah 30.33. The anger also or wrath of God is in Scripture called a fire, and among other passages in the 12. chapter following, God himselfe by reason of the wrath wherewith he burnes against the ungodly is called, a consuming fire. And in this place, by fiery indignation, which shall devour the adversaries of God, is understood the wrath of God. *Which shall devour the adversaries*] The adversaries of God are they that



that alwayes were his enemies and never submitted unto him; or they that having once submitted, doe afterward rebell against him. Such are they who constantly reject the Religion of Christ; or having once received it, afterward forsake it; or receiving and retaining it, doe not submit their soules to the precepts of it.

28. *He that despised Moses Law*] He confirms his former assertion by a comparison of this case with the like under the Law. To despise a Law is to oppose the being, power, and execution of the Law, that it may be void and of no force; or so to disobey it, that he may overthrow it. And he was said to despise Moses Law, who did presumptuously violate any commandement of that Law; for which the punishment of death was ordained without mercy. And this was framed especially against them, who despised the first precept of the Decalogue, and revolted to the worship of false gods. For the first Commandement is the foundation of all the rest, and he that despiseth or opposeth it, doth seeme thereby to overthrow the whole Law of God, and to revolt from it. Hence we may gather, that among wilfull sinners (as appears by their description added in the verse following) they hold the first ranke, who revolt from Christ. For they who forsake Christ the Son of God, do also forsake God himselfe, and manifestly offend against the fundamentall Law of the Christian Religion. *Died without mercy, under two or three witnesses*] i. must dye or be put to death; for here is not considered what was done, but what by the Law of Moses ought to be done.

29. *Of how much sorer punishment suppose ye shall he be thought worthy*] Here is the reddition of the former comparison; which as the words themselves shew, was drawne from the lesse to the more. For it is a farre fowler offence to despise and reject the Son of God; then Moses, the Gospel, then the Law. Wherefore if to those who wilfully offended against Moses and the Law, there was granted no pardon, nor no place left for mercy; much lesse must they hope it, who despise the Son of God; and much more are they to feare a more heavy judgement. And therefore he can have no hope in the mercy of God, that is found to be in so high an offence, and in so wicked a state of life. *Who hath trodden under foote the Sonne of God*] They tread the Sonne of God under foote, first who are obstinate enemies of the Gospel; then Apostates, who forsake the most holy Religion thereof, either in their judgement and their profession, or in their profession onely: and after those, who in profession adhere to the Son of God, but in their lives and manners doe trample upon his holy ordinances and tread them under their feete. And there is a great emphasis in the word treading underfeet, for thereby is signified the most high contempt of the Son of God, who is most worthy of all honour; that the great wickednesse whereof such wretches are guilty, may appeare



more evidently. *And hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing.* He aggravates the wickedness of these men, especially of Apostates, who count the blood of Christ, a vulgar and common thing, & therefore unholy and profane. For profane is opposed to holiness, especially to such holiness which is in the blood of the Sonne of God, who being in his person most holy, his blood also must needs be holy. Now they profane the blood of Christ, who either forsake Gods Covenant consecrated and hallowed by the blood of Christ, or else esteeme it not of that value, as for his sake whose blood it was, to abolish their sins and afterward lead an holy life. *Wherewith he was sanctified*; Sanctified here is not referred to Christ as he had beene sanctified with his owne blood, but to the wicked sinner, who by his Apostacy profanes that blood wherewith he was once sanctified. For the blood of Christ is so farre from being an unholy thing, that it is most holy, and so holy, that thereby every man is sanctified or hallowed, yea, they themselves were thereby once sanctified, who afterward through their foule ungodlinesse counted it unholy. And we are said to be sanctified by the blood of Christ, because by it our finnes are expiated through faith in Christ. For they who receive the faith of Christ, and so incorporated into the new Covenant, they obtaine pardon of all their former finnes, by vertue of the Covenant, and therefore also by vertue of that blood wherewith the Covenant was established. For an Impunitie, wherein the remission of sins doth properly consist, is hereby attained in such a manner, that they have not onely a right to it by vertue of the Covenant, but doe actually enjoy it, as long as they persist in the faith, on condition their faith be lively and working by love: because so long God doth neither really punish them, unlesse it be by way of correction to further their salvation; neither hath he any intention to punish or destroy them, but rather ordains and orders them to eternall salvation, by removing all obstacles that may hinder it, if they be not wanting to themselves. And all this depends upon the new Covenant, and the blood of Christ, wherewith it is confirmed and established. And therefore no Christian given to vices, can have any hope from the blood of Christ, as long as hee changeth not his life and manners. For that is most true which the Apostle hath written, *If wee walke in the light as hee is in the light, wee have fellowship one with another, and the blood of Iesus Christ his Sonne, cleanseth us from all sinne.* 1. John 1. 7. Hence it appears, that wee are sanctified and cleansed by the blood of Christ for the time to come, yet upon this condition, if for the time to come, wee walke in the light as God is in the light. If wee endeavour to bee like God in holinesse and righteousness, persisting therein constantly to our lives end. Yet the word *sanctifying* in this place, may signifie that separation of Christians from other men, wher-

by

by through the knowledge of Gods truth, they are sequestred from the profane and common sort of men, and consecrated for the service of God. For by the blood of Christ, wherewith the new Covenant is established, men are moved to embrace Christian religion, and receive it for the true. *And hath done despite unto the spirit of grace.* By the Spirit is understood that holy Spirit powred into the faithfull, which is called the Spirit of grace; because it is given by the singular grace and goodnes of God. To this Spirit he doth despite, whosoever rejecteth the Religion of Christ, or esteemes it not so much as therefore to live holily, according to the direction and suggestion of that Spirit: For he gives not that credit to it that he ought, and besides he doth in a manner as much, as if he accounted it false.

30. *For we know him that hath said, Vengeance belongeth unto me.* He confines here, what he said before of their feartfull punishments, who wilfully runne into these sinnes. And for this purpose hee citeth here the words of God, Deut. 32. 35. wherein God challengeth to himselfe recompence, vengeance and judgement: or professeth of himselfe that he will execute it. Although God speake it there of vindicating his owne people, and punishing those that oppressed them: but the Author here applies them to that punishment, which God himself will inflict upon his owne people, if they rebell against God and Christ. The meaning is, that God will lay a heavy vengeance and judgement upon those that are rebellious and obstinate against the Sonne of God. For we all know how great, how powerfull and how terrible he is, that hath reserved recompence and vengeance to himselfe. Yet in these words, *Vengeance belongeth to me, and I will recompene.* The intent is not so much to shew who the person is that hath this right to take vengeance; as to leave it to our consideration, how great and potent the person is, who challengeth the execution of it to himselfe: that hence it may appeare how grievous and how certaine the punishment of the wicked shall be. *Saith the Lord,* Here the person is expressed, who challengeth to himselfe the execution of vengeance, yet not so much for the designing of his person, as for the notifying of his power, that he is the Lord Jehovah, the most high, onely and Almighty God, maker of heaven and earth. *And againe, the Lord shall judge his people.* Againe, is in the same place, which was cited before. And in the word *Lord*, lies the Emphasis and force of the argument. For if the Lord himself who is the most high God, shall judge his people, who sees not but that the judgement must needs be most heavy and feartfull: To judge here, signifies to condemne and punish. In Deuteronomie (as we said) is signified by these words, that the Lord would avenge his people upon their enemies from the oppressions and wrongs done to his people. But the Author following the more frequent use and sense of those words in other passages of the Scriptures, hath applied them to the punishment

of Gods people falling from their faith and obedience. For it is no lesse true, that the Lord will punish his owne people if they bee refractory and rebellious against him, then that he would judge and avenge their cause, and vindicate them from injuries, if they were wrongfully oppressed. And the words *de people*, doe also argue the fearfullnesse of the judgement. For it is great reason, that the people of God, if they shall presume to be rebellious and obstinate against God, should suffer a heavier punishment than other men. And they are here called the people of God, who are disobedient and obstinate, because they have received the knowledge of God, and of his truth; and in that respect stand obliged to God in a peculiar manner. Besides the appellations or names of things do often remaine, when the true ground or cause of the name is altered and gone.

31. *It is a fearfull thing to fall into the hands of the living God*] This is as it were the major Proposition of the Authors Argument, whereby he would make it appeare, that the punishment of the persons fore-mentioned will be very grievous and fearfull. For he reasoneth thus. To fall into the hands of the living God is a fearfull thing: but these men fall into the hands of the living God, seeing (as we have heard already) God himselfe will doe judgement and execution upon them: And therefore their punishment must needs be fearfull. But hee puts the conclusion in the first place, then the assumption, and now he addes the major proposition, which is of a knowne verity. For what man is he, that will not acknowledge, how fearfull a thing it is to fall into the hands of the living God? because the living God can punish far more fearfully then mortall men can doe. Why God is called living, wee have shewed before Chap. 9. 14. But we must note, that the Author speaks here of that punishment, whereby God puts men to everlasting destruction, and doth it in his wrath, and not of that chastisement which God sometime inflicts for the good of his people. For it is farre better to be chastised and corrected from God himselfe, and from his owne hand, then to be left to the pleasure of wicked men; as David testifies, 2 Sam. 24. 14.

32. *But call to remembrance the former dayes*] Hee brings here a new argument, whereby he perswades the Hebrewes to constancie and perseverance in the Christian Religion; and he drawes it from their former constancie and vertue, which they shewed at the beginning when first they received the Christian Faith. *In which after ye were illuminated*] Christ is severall times called the light and the true light, because he brought into the world by the publishing of the Gospel that knowledge of God which doth truly illuminate and enlighten us; not only in respect of that naturall ignorance that growes up with men concerning God, but in respect of that revealed knowledge which under the first Covenant was but darke and shady; for the Gospell doth  
reveale



reueale unto us those mysteries which did before lye hid : for since the vail of the old Sanctuary was rent, we now have liberty to looke into the heavenly Sanctuary, where by faith wee see and know many mysteries, especially touching the expiation of our sinnes, and saluation of our soules. Of which truth, when we receive the knowledge, we are said to be illuminated. And this illumination is the first act of our entrance into Covenant with God, for thereby it is, that we are made acquainted with the sacred contents of the Covenant. So that *Illuminated* here is all one with *receiving the knowledge of the truth*, before ver. 18. *Ye endured a great fight of afflictions* ] To endure afflictions for Christ, and not decline them, but patiently and stoutly to goe through the triall of them, is a great conflict or fight.

33. *Partly while ye were made a gazing stocke both by reproaches and afflictions* ] Reproaches and afflictions, are put for all sorts of persecutions, whereof these two are the chiefe kinds, for reproaches are those persecutions whereby a mans reputation, credit, or good name is vexed, and afflictions are those whereby men suffer in their bodies and goods, as by fines, imprisonments, and punishments. And reproaches and afflictions are the means whereby Gods people are made a gazing stocke, or a spectacle for men to looke at. Yet it is not necessary wee should take this word properly, as if the Hebrews had been condemned by publicke decree of the Magistrate, and in the sight of all men brought upon a Scaffold, there to suffer punishment, or to be branded with reproaches, which notwithstanding did many times befall the Christians : But it may be taken metaphorically, for those reproaches and afflictions in generall, which were publicly known to all, or were in a manner in all mens mouths, as for example, when a Christian was openly reviled, or beaten, or dragged through the streets, or had his house by publicke authority, and open force plundered and rifled. *And partly when ye became companions of them that were so used* ] This is done, when we take care and make provision for them who are reproached and afflicted, when wee harbour them, helpe and cherish them, make their case our owne, and professe ourselves their brethren and companions. Men are used to reproaches and afflictions, when they many times and often suffer them, and by reason of them are agitated, vexed, and tossed too and fro, from place to place, for so much is here signified by the Greek word *συνσπείροντες*.

34. *For ye had compassion of me in my bonds, and tooke joyfully the spoiling of your goods* ] Here he declares both those particulars which in the verse going before he had expressed and attributed to them, saving that he puts the latter in the first place, and the former in the latter. For the compassion they had, belongs to their accompanying of those who were reproached and afflicted, because true compassion (as in this place is meant) signifies not a bare grieve of minde proceeding from



from anothers misery, but therewithall includes the effects and deeds of a minde truly compassionate; And the spoiling of their goods, is referred to the reproches and afflictions which they suffered. *Knowing in your selves that ye have in heaven a better and an enduring substance*] He expresseth the cause why they took the spoiling of their goods joyfully; namely, because they had learned from the Religion of Christ, and thereby knew for certaine, that a farre better estate, and more lasting possessions, yea everlasting, were reserved for them in heaven; for which these earthly and transitory goods are very gainefully exchanged, especially when they are made away for Christs sake. And the place where this excellent and everlasting estate is reserved is in *Heaven*; which doth further argue the excellency and eternity of it, for though Christians are sometimes spoiled of their goods which they have upon earth, yet of those they have in heaven they neither shall nor can ever be spoiled. For that in heaven can be no spoile, neither by moth, rust, nor thiefe, Christ teacheth us. Mat. 6. 10. *Lay up for your selves treasures in heaven where neither moth nor rust doth corrupt, and where thieves doe not breake through nor steale.* And this everlasting estate, though it be in heaven, yet the faithfull even while they are upon earth have it already, though not for the possession of it, for flesh and blood cannot possesse it: but for the expectation of it, by faith and hope as sonnes and heires unto it; for now they have the same right that the heire under age hath to his inheritance, whereby they know, beleve and hope with full assurance that they shall possesse it.

35. *Cast not away therefore your confidence*] From the words precedent he inferres an exhortation, that seeing they have gotten such a good report for their courage and constancy, therefore they should not now be overcome with miseries and distresses, and so turne from the right course of godlinesse whereinto they were now entered. By confidence here he meanes either an undaunted courage of constancy of minde in professing the Christian Religion; or else a full trust in God, whereby we so rely upon him, and are so certaine of our heavenly inheritance, that we refuse the suffering of no evill. *Which hath great recompence of reward*] He brings a motive whereby to perswade his former exhortation, that they should not cast away their confidence, namely because their confidence should have a great recompence of reward, and therefore it must not be idle and vaine, least it should lose the reward, for to idlenesse and vanity no reward can in equity be due: but their confidence must be effectuell and painefull in the exercises of holinesse and good works, that thereby they hold and keepe their title to the reward. For though faith and not good workes do create as the title whereby wee have the reward: yet good workes doe preserve or maintaine that title which was created by faith, and by good workes we hold our right to the reward; and without them wee shall certainly lose

lose the reward. And besides these words have reference to the former verse wherein he shewed, what this recompence of reward is, namely an excellent and enduring substance in heaven.

36. *For ye have need of patience*] Here is another motive to perswade the former exhortation, why they should not cast away their confidence, but be patient under reproaches and afflictions, even to the spoyling of their goods; namely, because they have need of patience. Which may be taken in a double sence, either with a check, as if they wanted patience; or without a check, for to have need of a thing doth sometime imply a simple necessity of that thing whereby to attaine somewhat, whether we have that thing or have it not; sometime it implies a necessity joyned with the want of that thing. *Thus after ye have done the will of God, ye might receive the promise*] Hee expresseth the use and end of patience, that he might shew, to what purpose they have need of it. And the use of patience is two-fold; the one more neerer, the other more remote; which in respect of us is the last. The neerer or former use of our patience is, To do the will of God; seeing patience it selfe is not the least part of Gods will, and without it the other parts of godlinesse, and consequently the rest of Gods will cannot thoroughly be performed. The other use and last end of patience, which followes from the former, and without which this cannot subsist, is to receive the promise; or rather the matter promised; which is the inheritance of the ever-enduring substance. For they onely do at last receive the promise of God who first performe the will of God. Wherefore without patience and constancy in suffering evils, it is impossible, as to performe the will of God, so to receive the ever-enduring substance which is the promise of God.

37. *For yet a little while*] Another motive to stirre them up to patience in suffering, urged by way of preventing an objection. Some man might say, It is an hard case, for a man to lye under afflictions so long a time, and to expect the promise whereof you speake after many ages. To this the Author answers, that the time allotted for our patience, is not long, but short; for after a little while, we shall receive the recompence or reward of our patience promised unto us; and seeing this promise though it be delayed, yet the delay is but for a little while, therefore the delay of it should discourage no man, or dishearten him under afflictions. *and he that shall come will come and will not tarry*] The time remaining for the comming of Christ is but a little while, but very certaine; for very certaine it is, because he shall and will come; and but a little while, because he will not tarry. The reward promised cannot be farre off, and therefore wee must not be wearied with the expectation and stay of it: for there is but a little while yet remaining for the comming of Christ; and at his comming is the comming of the promised reward; for he will bring the reward with him, and they shall

shall receive it, who have done the will of God. That the time to the coming of Christ is but a little while, is gathered from hence, because that the time of each mans life is but a little while, & at the end of each mans life is the coming of Christ to him, as we have shewed before, verse 25. Hence Paul saith, That the burden of our afflictions is but light, and the time but for a moment, compared with the eternitie of that glory which shall follow upon it. 1. Cor. 4. 17. And Peter to abate the force of our temptations and afflictions saith, That wee live now for a season in heaviness through manifold temptations. 1. Pet. 1. 6. And hee saith againe, That after wee have suffered a while, the God of all grace, will exalt us by Christ into his eternall glory. 1. Pet. 5. 10. Yet when the Author saith, yet a little while, he tacitly grants, that there shall be some space of time intervening, as appeareth by the words of the Prophet, to whom herein hee hath reference. For the Prophet saith, If it tarry, wait for it, because it will surely come, it will not tarry. Hab. 2. 3. Some tarrying therefore there will be, yet short and small; and therefore wee ought to expect it without wearinesse.

38. *Now the just shall live by faith.* ] The Author proceeds in al-  
 leading further words of the Prophet, wherein is contained a new  
 motive to constancy in faith, on which our patience and sufferings of  
 evils depends. For from these words it appears, what great fruit grows  
 from an invincible faith, that will not be beaten downe by any afflic-  
 tions, and on the contrary what great mischief follows upon a minde  
 born down with afflictions, and falling from the faith. Now the fruit of  
 faith is life, even everlasting life: For the just shall live by his faith. 4.  
 He therefore shall live, because he wholly trusteth upon God, and rely-  
 ing upon his goodnesse, power, wisdom, and promises, do never let  
 fall their courage, what ever difficulties and impediments they meet  
 withall in their obedience to Gods precepts, hee is not dejected with  
 any storme of evils; hee is not wearied with any waiting for the stay  
 of the promised reward; and therefore hee perseveres in righteou-  
 nesse to his last end. For faith in this place is considered, as it is ac-  
 companied with patience, constancie, pietie and justice, and as it  
 is a living and a lively faith that is exercised and delighted in good  
 workes. For life is not promised to every man upon faith, but to the  
 just and righteous man; and to this faith is opposed *drawing backe* in  
 the words following. *But if any man draw backe* ] To draw backe  
 from God, is nothing else, but in despaire of his promises to cease  
 from our duetie, and to depart from the hard conflict of patience,  
 justice, and pietie; and in a word to acquit the Christian warfare,  
 and steale from the Armie of Christ. *My soul shall have no pleasure in  
 him.* ] Thus the Septuagint have translated the Hebrew text, of the  
 soule of God, and not of his soule who drawes back, of whom the  
 Hebrew



Hebrew text may be understood. For in that it is, his soul is not right in him. If therefore according to the Hebrew text, the words be taken of his soule who drawes backe, then the meaning is, the soule of that man is not right in him, his soule hath not a sincere and true love to vertue, because his soule being weary of vertue and good workes takes thence an occasion to doubt of Gods promises. And because such a soule is not right, but perverse, therefore it pleaseth not God. Wherefore seeing the just who lives by his faith, is opposed to the man that drawes backe, and the just mans condition to this mans condition, therefore the adversative particle *but*, is by the Author rightly applyed, even to this latter clause; but in the Prophet the clauses are transposed, and this latter put in the former place, *vid.* Hab. 2. 4.

39. *But we are not of them who draw backe unto perdition.* ] Having declared the condition of the just man, who is constant in his faith; and of the man who drawes backe, or wavers in his faith and pietie, hee now shewes that not this latter, but that former must be the condition of Christians, whose state doth require from them that they be constant in the faith, that by this meanes they may save their soules, and not waver in faith, to withdraw themselves from the conflicts of pietie and patience, and so bring perdition to their soules. For the Author speaks not of what actually is done, but what in justice ought to be done, and is agreeing to the calling and condition of a Christian. The same sentence in a manner is contained in those words of the Apostle, where describing the condition of Christians, hee saith, *God hath not appointed us to wrath, but to obtaine salvation*, 1. Thes. 5. 9. Now the end of drawing backe is perdition or destruction; as the issue of faith is the saving of the soule; for perdition and salvation are opposed. *But of them that believe to the saving of the soule.* The soule in this place doth either signifie onely our life, or our spirit, which is the principall part of us; and being preserved for us, and restored unto us, Our life remanes in safetie. And we save our life or spirit, when we are delivered from destruction, unto such a life that can never be destroyed.

### The Contents of this tenth Chapter, are,


1. Doctrine. *The legal Sacrifices could never perfect the worshippers of God.*
- Reason. 1. *Because the Law had but a shadow of perfect expiation, and not the very image of it, ver. 1.*
2. *Because they were offered yeare by yeare continually; for if they could have perfected the worshippers, then they would have ceased to be offered, ver. 1. 3.*
3. *Because there was a new Remembrance, guiltinesse and confession of sins every yeare, v. 3.*



4. Because the matter of them was the blood of bulls and goats, which cannot possibly take away sins, ver. 4.
2. Doctrine. The Sacrifice of Christ is substituted in the room of the Legall sacrifices, ver. 5.
- Reason. 1. Because it was not the will and pleasure of God that the Legall sacrifices should be any longer of force, v. 5. 8.
2. Because God had called Christ, and fitted him a body for an expiatory sacrifice, ver. 5.
3. Because Christ most willingly accepted of Gods will and pleasure to performe it by making himselfe a sacrifice, ver. 7. 9.
4. Because we are really expiated and sanctified by the will of God through the offering of Christ, ver. 10.
3. Doctrine. The Sacrifice of Christ was singular, one only once offered, ver. 10.
- Reason. 1. Because he did not offer yeare by yeare, as the Legall Priests did, but once for ever, ver. 12.
2. Because after he had made his offering, he sat downe as the right hand of God, till his enemies were made his footstool, ver. 12. 13.
3. Because by one offering he perfectly expiated all that are sanctified.
4. Because by virtue of the Covenant, whereof he was the high Priest, his one offering wrought a plenary remission of sins.
4. Duty. We must worship God with a true heart, a full assurance of faith and a good conscience, 22.
- Motive. 1. Because we have now liberty to enter into heaven, by a new and living way which Christ hath consecrated for us, 19. 20.
2. Because wee have Christ a great high Priest over the house of God ver. 21.
3. Because we are washed and sanctified with the Holy Ghost, v. 22.
5. Duty. We must be constant and stedfast in the profession of our faith without wavering, ver. 23.
- Motive. 1. Because God who hath made us the promise, is faithful.
6. Duty. We must provoke one another to love, and good works, 24.
- Motive. 1. Because we see the day of the Lord approaching, 25.
7. Duty. We must take heed of sinning wilfully after wee have received the truth, ver. 26.
- Motive. 1. Because there is no other Sacrifice for sins besides that one offering of Christ once made, 26.
2. Because thereby we make our selves adversaries to God, and so liable to his judgement and indignation, 27.
3. Because thereby we tread under foot the Sonne of God, we count the blood of the Covenant an unholy thing, and doe despite to the Spirit of grace, 28.
4. Because if he that despised Moses Law dyed without mercy, much more shall he be punished that despiseth the new Covenant. 28. 29.
5. Because the Lord reserves vengeance for such, and to fall into his hand is a fearfull thing, 30. 31.
8. Comfort. The Hebrews needed not feare falling away, and sinning wilfully.
- Motive. 1. Because after they were illuminated, they endured a great conflict of afflictions, ver. 32.
2. Because they did accompany and consort themselves, with such as suffered for the Gospel.
3. Because they had compassion on this Author in his bonds.
4. Because

4. *Because they had taken the spoyling of their goods joyfully.*  
 5. *Because there was a great recompence of reward remaining to them.*  
 9. *Duty. We must not cast away our confidence in Christ, ver. 35.*  
*Motive.* 1. *Because it hath great recompence of reward, ibid.*  
 2. *Because we have need of patience, that after we have done the will of God, we might receive the promise.*  
 3. *Because Christ will not tarry long before he come.*  
 4. *Because the Just shall live by faith, to the saving of the soules.*  
 5. *Because drawing back tends to perdition.*

CHAPTER XI.

I.  *ow faith is the substance of things hoped* ] The Author having in the former Chapter spoken of faith, doth thence take occasion to make a digression in this Chapter, for a further explication of the nature of faith; whereof hee collecteth and produceth many examples in divers holy persons, that the Hebrews incited by their examples, might addresse themselves for imitation of them, and finally relying on Gods promises, might not decline any conflict either of piety or patience. These words are not a definition of Faith whereby faith is defined; as those words afterward, Chap. 12. 29. where God is said to be a consuming fire, are not the definition of God. For faith is a thing indefinite, and cannot be defined; or if it were definable, yet these words, that it is the substance of things hoped, are far too narrow to lay out the true boundaries of Faith. Neither are these words an attribute of faith, for they are not consequent to follow upon it; but quite contrary. Faith is an attribute or consequent to them. For they are a notion, an element, or an argument of faith, whereby faith may be notified or made knowne, and whereby it may be demonstrated or proved to be in such or such a subject, or in such a person. For though the vulgar affirmation be according to the Author, that Faith is the substance of things hoped; yet the true naturall and rationall affirmation runnes thus: Now the substance of things hoped, is faith. For the scope of the Author is to produce many persons whom he would declare and demonstrate to have been faithfull; and for that purpose he layes out two notions or principles of faith, whereby he would inferre and conclude the affection of faith to bee in such or such a subject; the first whereof is this, That every substance of things hoped, is faith; as if he had said, where things hoped are subsistent, there is faith; where things to come are

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present,

present, there is faith. Now things hoped, and things to come, are not actually subsistent and present: but when the soule apprehends things hoped and to come, as certainly as if they were already subsistent and present, then that soule beleeveth, and is endued with faith. And this principle or argument of faith, is taken from a partiall object of faith, which is of some good to come, because hope ariseth only from such an object. *The evidence of things not seen*] This is the other principle or notion, or argument of faith, whereto faith is alwayes consequent. For where there is an evidence of things inevent, or a sight of things unseen, there is faith. And for evidence some Translations render it argument; because where there is an argument perswading a man for things not seen, there is faith. And this principle of faith is taken from the totall object of faith, which is alwayes of things not seen, or absent, whether it be for distance of place, or of time, either past or to come. And therefore this principle must needs be more large then the former, and more serviceable to inferre the affection of faith to be demonstrable of more persons, as the proper subjects of it.

2. *For by it the elders obtained a good report*] The two former principles or notions that argue and inferre faith, had also a further end, which is to shew the excellency of faith: which here he confirms by the effect which faith wrought unto the Elders their forefathers. For to them their faith brought this benefit, that by it they obtained a good report. The originall is, by it they had a testimony, which is well translated a good report; for so the word doth frequently signifie, though it stand single and alone without any other attribute joyned to it, see Act. 6. 3. and Act. 10. 22. and Act. 16. 2. and Act. 22. 12. This testimony or good report the Elders obtained from the Scripture, or of God by the relation of Scripture, which hath left it upon holy record, how graciously God dealt with those elders by reason of their faith, how greatly he favoured them for it, and commended their piety issuing from it. *The elders.*] 1. Their progenitours and ancestours, whom the Scripture mentions to have lived from the beginning of the world downe to that age wherein this Author lived.

3. *By faith we understand*] Hee begins here to shew the efficacie and vertue of faith, by certaine examples or instances, which hee demonstrates from the latter principle or argument of faith, in that every evidence or sight of things unseen is faith. For all men that ever had, or ever shall have faith in God, doe thereby understand that God framed the world by his word; and because we understand this by an evidence or sight of things unseen, therefore we understand it by faith. *We understand*] 1. We perceive and know for certaine, and the argument or mean whereby we know this, is our faith; and the argument or mean whereby our faith attaines this knowledge, is our evidence or sight

sight of things unseen; for by the things which are now seen, wee have a sight of those things which we never saw, because they were done long before our times. Though it may be evinced by strong arguments that the world was created; yet neither those arguments and the framing of them, are obvious to all men; neither are they such, but that a perverse spirit will oppose against them, because we saw not the work of the Creation: but by the Scriptures we have an evidence or sight of that Creation, which to us was unseen; and therefore we beleeve it, for our evidence or sight of it in the Scriptures makes faith of it unto us. And the Scriptures make faith unto us of the Creation, not only for the act of it, that such a worke was done, but for the manner how it was done (as Moses describes it) even by the word, and sole command of God; and for the matter whereof it was made, in that the things seene, were made of things not seene. *That the worlds were framed*] Worlds, for world, the number plurall for the singular, by a Grecisme, where originally it is ages, putting the adjuncts of the world for the subject. *By the word of God*] by the only fiat or command of God, God used no other instrument for the framing of the world besides his bare word. For God only said the word, *Let there be light, and there was light*, Gen. 1. 3. And by the word of the Lord, even by the breath of his mouth, were the heavens made and all the host of them, Psal. 33. 6. And as the heavens, so also the earth was framed and settled by his word, *For he spake and it was done, he commanded and it stood fast*, Psal. 33. 9. So that things which are seen were not made of things which do appear. The particle *not* seems to be transposed, for it should affect the word *appeare*, because the minde and sense of this clause is not negative, but affirmative, thus: So that things which are seen were made of things which do not appeare, though for the matter it come all to one; because a terme finite denyed of any subject is all one with the same terme infinited and affirmed; yet this latter expression leaves in our mindes a cleare apprehension of the matter. The Author seems as his manner is, to follow and reflect upon the Greek Translation of the Old Testament, wherein at the beginning of Genesis, it is said, that the Earth was invisible, for that which we from the Hebrew translate, that the *Earth was without forme and void*. And the Author made choice rather to say, *things not appearing*, then things invisible, when he would shew us the prime materialls whereof the world was made: For that is properly invisible, which naturally cannot be perceived by the sight; and that is rightly termed not appearing, which though it be naturally visible, yet really it appears not; especially then when it lyes hidden and covered with thicke darknesse. Although in this place the word *not-appearing* seems to have yet a more ample sense, and to comprise that want of forme and force noted by the Hebrew words, for which the Greek Translation reads invisible. Wherefore by things

not



not appearing is meant that chaos or elements of the world, which at the beginning were confused; because partly that chaos wanted forme, shape, and outward beauty, in regard the severall parts of it were not yet digested and disposed into that elegant order, figure, and proportion, which afterward was given it by the Creation; and therefore the Scripture saith, it was without *forme*; and partly because it wanted vertue and force to produce those creatures, and adorne it lesse, that afterward God by the Creation gave it power to produce; but to any such purpose it was wholly feeble and barren; and therefore the Scripture saith it was *void*; and partly againe because it wanted light to manifest and make it visible to the sight that it might be seene; for though in it selfe it were visible and appearable; yet actually it appeared not, and therefore the Scripture saith, that darkenesse was upon the face of it. Wherefore when God entered upon the worke of the world, the first perfect creature that he made was the light, and that being finished, he framed all the other parts of the world in a most beautifull order. And this chaos is in the Scripture called the *Deepe*, because it was vast both for quantity and quality, for it wanted the three beautifull qualities of forme, force and light, which afterward were induced into it. Yet sometimes the Scriptures expresse it by names Synecdochicall, which signifie onely a part of it, calling it sometime the heaven, sometime the earth, and sometime the waters, because it was a Deepe or chaos composed and confused of all these together, or at least of those materials whereof all these were afterward produced and created; as in the same tub of milke there lye confused together those three materials from which are afterward produced the distinct white meates of butter, cheese, and whey. Hereby the Author plainly declares, and it sufficiently also appeares from the history of the Creation described by Moses, that God, when he began the Creation or frame of the world, as it is delivered in the beginning of Genesis, did not produce it meerely from nothing, but from that Chaos or Deepe, which positively was confused of the three materials, whereof afterward was made the three elements of heaven, earth and water; and privitively wanted the three qualities of forme, force and light. And this opinion was anciently received among the people of God, as it appeares by the Author of the booke of Wisdome, chap. 11. 17. where speaking to God, he saith, For thy almighty hand, that made the world of matter without forme; for so it is in the Greek; and the vulgar Latin hath it, of matter unseene. But of the creation of this matter, there is no mention made in the Scriptures; for to the holy Ghost it seemed good to conceale it. By *things which are seene*, are here meant all those creatures which we see in this world, as this beautifull order and posture of all things, whereby those things which before were confused and blended together, are now digested into their severall ranks and places  
for

for the use and benefit of man and beast; and all the rest of the Creatures both animate and inanimate; both in heaven, earth, and waters, were produced by the word or command of God. For in these words of the Author is signified, not onely that change whereby things not appearing became appearing, by vertue of that light which God made, and made to shine upon them, (which change God made first of all by his creation of light) but also that change, whereby the things which now appeare, were made of things not-appearing, as from the informed matter of the Chaos or Deepe, which wanting forme, force, and light, was so rude, so weake and so darke, that from it selfe, of it selfe, nothing would ever have beene produced, but by the acceffe of Gods almighty power.

4. *By faith Abel offered unto God a more excellent sacrifice then Cain*] Now he begins to reckon up speciall and particular examples of persons endued with faith; and withall he declares both what they performed by vertue of their faith, and also what blessings they obtained from God by it: that by so many illustrious examples he might winne the Hebrewes to an imitation of those persons. First of all he mentions Abel, as a person neerely approaching to the beginning of the world. He mentions not our first Parents; either because concerning them there is nothing read memorable in the Canonickall books of the Old Testament, pertinent to his purpose; or because he thought them not to be mentioned, by reason of that sinne whereby they made themselves and their posterity subject unto death; especially seeing in those Canonickall bookes we no where reade that God ever pardoned our first Parents for their sinne; although the Author of the booke of Wisdom in the beginning of the tenth chapter affirms, *That Wisdom preserved the first formed father of the world, that was created alone, and brought him out of his fall*; that is, she freed him from the guilt and punishment of his sinne. Therefore he begins with Abel their son, placing him in the first place as the first person among those whose piety towards God, and Gods love toward them is celebrated in Scripture, and then shews what Abel obtained by his faith. Of him therefore he saith, *That he offered a more excellent sacrifice then Cain*] Some render it a more bountifull sacrifice, others a more valuable; thinking the Author intended to note, that Cain as an ungratefull and a distrustfull person, offered onely a few fruits: but Abel to testifie his affection and faith offered things of more value, namely the firstlings and fattest of his sheepe. But the more simple and certaine meaning is, that Abels sacrifice was not more bountifull or more valuable of it selfe then the others, but more acceptable unto God, who accepted and esteemed it better and more excellent, by reason of the righteousness and godliness of the person that offered it; for upon that ground it is that God esteemes and values all offerings made unto him. Now there was no other

other cause of that godlinesse, and consequently of Gods acceptation of Abels sacrifice, but onely Abels faith, whereby he stood perswaded, that God was, and was a Rewarder of those that seeke him, and sue to him for his favour by godlinesse and righteousnesse. And there was no other cause of his faith, but that he had in him, the substance of things hoped for; for his hope of Gods favour and of Gods reward, did breed this faith of God in him. Furthermore he whose offering God hath in esteeme, his person must needs be in more esteeme with God; for from this roote growes the true happinesse of every man. But that Cain offered the fruits of the earth, and Abel the firstlings of his cattell, the reason was because Cain was an husbandman, and Abel an heards-man: So both of them offered their sacrifice to God, out of that substance wherein each abounded. And that the word sacrifice which properly signifies an offering from the Herd which is slaine, should betacitly referred to Cains offering, which was onely of fruits; this must be attributed to the runne of the comparision, the fitting whereof doth many times make way to some abusions or improprieties. *By which he obtained witness that he was righteous.* The words *by which* are better referred to Abels faith, then to his sacrifice; for the following words *and by it he being dead, yet speaketh*, are in like manner referred to his faith, for they expresse a peculiar fruit of it. But where did Abel obtaine this testimony of his righteousnesse? even in that passage of Scripture where God had respect to him and to his sacrifice, but not to that which Cain offered: as we reade it, Gen. 4. 4, 5. or as the Author declares himselfe in the words following, *God testifying of his gifts*] For therein God testified of his gifts or offerings, that they were acceptable unto him, in that he had respect unto them. And very probable it is, that God shewed his testimony and acceptance thereof, by some fire sent from heaven, which consumed the sacrifice and offering of Abel. And when God doth accept of a mans gifts and offerings being graciously pleased to receive them; he doth thereby testifie and witness that man to be a righteous person; seeing no gifts or offerings are acceptable to God, but such as come from a righteous man: for the sacrifice of fooles or sinners is an abomination to him. And when God in his discourse with Cain, rendred him a reason, why he had no respect to his offering, he shewed cleerely enough, that both Cain did not well, and that Abel did well, which is to be iust, See Gen. 4. 7. *And by it he being dead, yet speaketh*] Another fruit of Abels faith; which was the cause that God would be an avenger of his innocent blood, to persecute and banish from his presence his brother that had murdered him. Abels blood is said to speake or cry unto God by way of metaphor, because God thereby is vehemently incited and moved to take vengeance for the murder of a person that was righteous and acceptable to God, as if his blood had cried and sued to  
God



God for justice to be done upon the murtherer. So in the Revelation, the souls of them that were slaine for the word of God, are said to cry with a loud voice, *How long O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the earth.* Revel. 6.10.

5. *By faith Enoch was translated, that he should not see death, and was not found, because God had translated him.*] In the second place, hee brings the Example of Enoch, and sheweth what he obtained by his faith. Into what place Enoch was translated, the Scripture expresseth not: but from what the Authour addes, *that he should not see death*, it appears, hee was translated into such a place, wherein men see not death. 1. Are exempt and free from dying; which seemes to be no other, or at least no other knowne to us, then that heavenly habitation of Immortalitie, wherein God, and Christ, and the holy Angels dwell. But because the Scripture expressly saith not, that Enoch obtained this favour by his faith, therefore the Authour proves it, by adding, *For before his translation he had this testimony, that he pleased God*] The reason may runne thus. Enoch was translated, because he pleased God (which the thing it selfe shewes, and the Scripture testifies that before his translation he pleased God.) But without faith it is impossible to please God; therefore Enoch was translated by his faith. The consequence of this argument shal be defended afterward. Or rather the reason may thus be gathered, Enoch was translated, because he pleased God; and because he pleased God, therefore hee had Gods testimoniall of it; And againe, because hee pleased God, therefore hee had in himselfe some substance of things hoped for, and some evidence of things not seene; and because hee had in him this substance and evidence of things hoped for and not seene, therefore hee had faith; and because he had faith, therefore by his faith, hee was translated. For in affirmative arguments, that which is first in nature, is last in course of reason. *He had this testimony*, namely, either from the holy Scripture, or from the holy Ghost, by whom the Scripture was indited. But the giving or the taking of this testimony must not be joyned with the preceding words, *before his translation*, as if this testimonie were made of him before he was translated; but must be only referred to the matter of the testimony, which is this, that before his translation he pleased God, and after his translation, the Scripture testified, that hee pleased God before it. And Enochs pleasing of God, may be understood two wayes; either that hee pleased God in endeavour, by studying and labouring to please him: or that hee pleased him in effect, by an actuall service of God, which latter is consequent to the former. And the testimony of this is given in Scripture, where it is said, that *Enoch walked with God.* Gen. 5. 22. 24. For hee that walketh with God, certainly he endeavours to please God, and either in effect doth actuallly please God, or at least God is pleased with his endeavour. So likewise of



Noah it is said, That he was a just man, and perfect in his generations; and that he walked with God. Gen. 6. 9. For this walking with God, which in the following verse; the Authour expresseth, by comming to God, and by seeking of God, doth signifie a conversation of man with God, whereby in a manner hee doth alwayes reverence God, as being alwayes in his presence, and (as I may say) never departing out of his sight, but having ever his minde and thoughts fixed upon him, and is so addicted to Gods Lawes and Commands, that in all his actions through the whole course of his life, hee hath God for his leader and companion, whom he follows and accompanies. Hee that is such a man, must needs endeavour to please God, and cannot chuse but actually please him. For the Greeke translation, which (as hath beene often noted) the Authour followes, doth render the Hebrew words of Enochs *walking with God*, by Greeke words which properly signifie his pleasing of God.

6. *But without faith, it is impossible to please God.*] Now we come to the defence of that argument, which formerly we mentioned; for here the Authour expressly confirms, and proves it by the following words, *For he that commeth to God, must believe that hee is, and that hee is a rewarder of them, that diligently seek him.*] Hee proves I say, what before he had affirmed, by this explication of faith, or rather by two specifications of it: whereof the first is, to beleeve the existence of God, that God is; and the second, to beleeve the righteousnesse or equitie of God, that hee is a rewarder of them that diligently seek him. For is it not wholly necessary, that he who commeth to God, i. He who doth worship and serve him, he who perpetually addicts himselfe to observe his Lawes and Commands, hee who heartily endeavoureth to please him, and actually doth please him, should beleeve both these points, and be strongly perswaded of them? For if he beleeve not the existence of God, that God is, how should hee worship and serve him? if he beleeve his existence, and yet doubt of his goodness and righteousnesse, whether hee will be a Benefactor to his worshippers and servitors, how shall they subject themselves to his worship and service? Now to beleeve that God is, is to beleeve, that there is really existent such a person in being, who hath the supreme power or command over all things, who depends on no other person, but all other persons and things depend on him. For by the single appellation of God, this is commonly signified both here and elsewhere. And he that beleeveth such a Dietie, must thereupon withall necessarily beleeve, that it is both eternall and singular, for if it were not eternall and singular, it could not be supreme. To seeke God, or enquire after God, is nothing else, but to sue for his grace and favour; as we are admonished by the Prophet Esay, chap 55. 6. *Seeke ye the Lord, while he may be found, call ye upon him while he is neere, let the wicked forsake his*

*his way, and the unrighteous man his thoughts, and let him returne unto the Lord, and hee will have mercy upon him.* Here hee shewes us the way, how to seeke God; Namely, by calling upon him; and the way to that (at least to do it effectually) is to forsake our unrighteousnes, and sinfulness, and turn to the Lord observing his laws and commands. Hence it appeares what is the nature of that faith which commends us to God; for the Author teacheth it unto us in this Chapter; and how farre such faith differs from their faith, who place faith in the apprehension and application of the merits of Christ. It further appeares that faith in Christ is not contained in all faith in God, in respect of all times; for in this description and illustration of that faith which the Author shews to have been in these ancient elders, there is no mention of faith in Christ. Yet from the nature of faith in God it is easie to collect, wherein the faith in Christ consisteth; namely, that we beleewe that Christ is, and that he is a rewarder of them that seek him; or rather to expresse it in the words of this Author, *It is to beleewe that Christ is become the author of eternall salvation to all them that obey him,* chap. 5. 9. For from this faith ariseth a true confidence in Christ, which naturally draws with it innocencie and holinesse of life: and by these we come to please God and Christ, and then being justified by his grace, wee attaine the inheritance of eternall life. And this also may be noted, as it will further appear by many of the following examples, That Faith, if we take it properly and strictly, doth differ from obedience from comming to God and seeking him; because faith must necessarily bee in a man, before he can actually come to God and seek him; yet indeed the word faith is oftentimes so amplified and enlarged, as to comprehend in it all the effects and fruits of it, even all the workes of godlinesse and righteousness. And in this argumentation of the Author (for we are also to take notice of it) there is not more in the conclusion then was in the premises. For from the premises, as the Author explicates them, it seems nothing else would follow, but that Enoch was not translated without faith, and not that hee was translated by, or through, or for his faith, which is more, and is also concluded by the Author. But seeing without faith we cannot please God, for faith is the true cause of our pleasing him; and seeing Enoch was therefore translated because he did please God; hence most rationally it must be concluded, that Enochs faith was the cause of his translation; and consequently he was translated by, for, through, or because, and by reason of his faith. For whatsoever is the cause of any effect, is also the cause of all things that follow that effect. Now from this argumentation of the Author, concluding Enochs faith to be the cause of his translation, it manifestly appeares, That good workes, and an ardent endeavour of them, whereby Enoch became to please God, are not only the cause of eternall salvation, but in some respect a cause of

it more immediate and nearer then faith. For, for what cause was Enoch translated? Was it not because he pleased God? But how came he to effect this? I suppose by his righteousness, or as the Scripture expresseth it, by his walking with God: But what was the cause that made him to walke with God, and really endeavour with all his heart to please him? Certainly his faith caused this; and further yet, What was the cause of his faith? Certainly one or both those principles whereof we treated in the first verse of this Chapter, Enoch had some evidence or sight of something unseen, and he had some substance of something hoped; And what were they? Certainly the same two points whereof the Author spake in the fifth verse; for he had a sight of God who is unseen, that he is; and secondly, he had a substance of hope, that God is a rewarder of them that diligently seek him. This is the chaine, and these the severall links whereof Enochs translation depends. For his evidence or sight was the cause of his hope, his hope the cause of his faith, his faith of his walking with God, his walking with God of his pleasing God, and his pleasing God was the cause of his translation. Now if we goe backe by way of Resolution, through the severall links of this chaine, we shall easily perceive, that without the first linke none of the rest can subsist, and so consequently no one that followeth can be without the former; and therefore the Author with good reason saith that without faith, it is impossible to please God; and by the like reason it will as necessarily follow, that without good workes or walking with God, it is impossible to please him also; as also without an evidence, or without a sight of God, who is unseen, it is impossible to have faith. True it is, that faith is the cause of our pleasing God, and also of that eternall salvation which we have from God; for what can be more pleasing to the supreme Lord of all things, then to see a man of whom God was never seen, to relye strongly and without any doubt of minde, upon his fidelity, bounty, goodness, righteousness, power and wisdom? But faith hath yet another vertue no lesse then the former, whereby it procures our salvation as it were at a great distance; namely, in working in us good workes or walking with God, and causing us to come to God, and seeke him, by suing to him for his favour and grace in all our desires, and all our deeds.

7. *By faith Noah being warned of God*] The third example is the faith of Noah, in that he beleevd the oracle of God, warning him of things, whereof in the course of nature there was not the least appearance. Of this mans faith he teacheth us both what good is wrought in him, and what good it brought unto him. The word faith here must not be referred to the words immediately following, as if he had been *warned of God of things not yet seen*, by his faith, but including those words with a comma, his faith appeals and coheres to the words

*moved*

*moved with feare*, and to the words following, *he prepared an Arke, &c.* This oracle or warning of God given him is extant, Gen. 6. 13. unto the end of the Chapter. *of things not seen as yet*] That is, of the future flood that was to come upon the world, which then as yet was not only not scene, but there appeared no likelihood or possibility of it, but what was drawne from Gods warning. *Moved with feare, prepared an Arke*] These were the effects of Noahs faith; first, in that hee feared or was moved with feare, that God would bring upon the world the punishment he had threatned; then from the faith of the punishment and the feare of it, he was further induced to frame the Arke as God appointed him, that by means thereof he might escape the punishment by drowning the world, and so save himselfe and his family from destruction; and therefore the Author addes, *To the saving of his house*] When the flood came, Noah and his family to the number of eight persons entered into the Arke whereby they were saved, and all the rest of the world was drowned; all men and beasts that were not in the Ark perished by the flood, see Gen. 7. This faith of Noah is a good example to us for our imitation, that we may learn to apply our selves to a firme faith and beliefe of Gods oracles and predictions, whether they be promises concerning the future blessednesse of the godly, or whether they bee menaces concerning the future punishment of the wicked, and the miserable destruction of the whole world: And further, that we timely provide our selves of an Arke, that is, of meanes whereby we may escape the judgements of God, and bee saved for ever. Now the Arke whereby we may escape from the finall destruction of the whole world, and enter into the Tabernacle of immortality, is the Answer of a good conscience toward God, as Peter teacheth us, 1 Epist. 3. 21. *By which he condemned the world.* It is somewhat doubtfull whether the relative *which* should be referred, whether to Noahs faith, or to the Arke, for the sense seemes most inclining to the former; but the words runne rather for the latter, partly because the word Arke stands neerer it, and partly because of the words following, which say, *And became heire of the righteousness which is by faith.* Now if the word *by which* be referred to faith, the sense will be this: That Noah by his faith became heire of the righteousness which is by faith; but this seems not proper: For can any man thinke, that Noah by his faith could have obtained any other righteousness then that which comes by faith? Neither doth the matter it selfe any way crosse this sense. For although Noah condemned the world by his faith, yet he also condemned it by the Arke; in as much as the Arke was a manifest prooffe of his faith. For unlesse hee had beleaved the coming of the flood, hee would never have prepared the Arke, to have lost his labour therein, and make himselfe ridiculous to all the world. But he is said to condemne the world, because by his faith

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in believing the flood, and by his fact in making the Arke, he convinced the world of obstinacie, and thereby tooke away all excuse of sin from them who would give no credence to God, by a metaphor taken from accusers, who are said to condemne a guilty person, in that they convict him of his crime, and by that means are the cause, that hee is condemned; for properly to condemne is the act of the Judge. In this sense also Christ saith, That the men of Nineveh shall rise in judgement with this generation and condemne it. And the Queene of the South shall rise up in the judgement and condemne it, Matth. 12. 41, 42. For by the fact of the Ninevites who repented at the preaching of Jonas; and by the fact of the Queene of the South who came from far to hear the wisdom of Solomon, the contumacie and obstinacie of the Jewes is convinced, who despised Christ that was present among them, and by many degrees greater and wiser then either Jonas or Solomon. Whence it came to passe that they were most justly punished of God. In like manner Noah, by his Faith and by his Arke which was an evidence of his faith, convicted the obstinacie of that world, and brought it to passe that with very good justice God punished it. And as by his faith, and the effect of it, which was the Arke, he procured condemnation to the world: so to himselfe he procured righteousness; for so it followes: *And became heire of the righteousness which is by faith*] Righteousnesse is not here taken in a morall sense, for that righteousness which flows from good workes; but in a jurall sense, for that right whereby a man hath a title, to have hold and enjoy some benefit or blessing from God; or for a right of liberty whereby a man stands exempted and freed from those burthens and punishments whereto others are liable; for so it is taken in divers passages of Scripture, especially in Pauls Epistles, and so it must be taken here, as plainly appears from two grounds: First, from the opposition of it to the word condemned, in the former clause: For as to be condemned, is to be adjudged to be deprived of some benefit, and to lose that right which a man had before, whether it be losse of life, limb or goods; so on the contrary to be justified, is to have some benefit adjudged unto him, or be invested in a right to that whereto before, he had no right nor title. And as the condemnation of the world, consisted in the judgement of God sentencing the people of it to lose their lives by drowning in the flood: so the righteousness or right of Noah consisted in the grant of God, whereby God gave Noah a right, that he and his house should be saved from that flood by means of the Arke, and Noah accepting of this grant by his faith to beleve it and rest upon it, had thereby a right of salvation to himselfe and his House. 2. From the consequence of it to the word heire: for men are not heires of morall righteousness, because such righteousness is not a thing transient to be conveyed from one person to another, and consequently

quently, is no way inhericible, but men are heires of iurall rights, to those persons that have the proprietie or power to dispose, convey, and grant such rights unto others. God granted Noah a right and title for him and his family, to be saved from the flood by meanes of the Arke; and because Noah accepted of this grant by his faith, and testified his acceptance of it by his fact in preparing the Ark, therefore he was heire to this right, and did inherit or possesse it, for heire is a iurall word, and signifies one that hath a right, whether *in posse* onely, or *in esse*. But from this right of being saved, all the rest of the world was disinherited. They were condemned to bee drowned. And it is called a righteousness or right by faith, because the right hee had thus to bee saved, proceeded from Gods speciall grant, of Gods meere grace and proper motion, without any desert of it, or suit for it on the part of Noah. For it is opposed to a right by workes, or to that right which is due by desert of works or service. The Author therefore would intimate unto us, that Noah had no right by any works of his, to deserve this benefit of saving to him and his house: but all the right he had came by his faith on his part, but from the grace and favour of Gods grant on Gods part, which Noah accepting by his faith was thereby settled upon him. And it is opposed to a right by petition or suit, which hath the first motion from the partie that petitioneth or sueth for it, and thereupon is granted, though then also it be granted of meere grace and favour in him that conferres it. And thereby the Authour would further intimate unto us, that Noah on his part made no petition or suit to God for this benefit, for him and his family to be saved, and therefore the first motion to have this right, proceeded not from Noah: but God of his meere and proper motion without any suit made to him, proposed this benefit unto Noah, and promised him the grant of it freely and primely from himselfe; as appears in the sacred story where the thing is at large related, Gen. 6. 13. where wee read, that first God told Noah of the sin of the world, and then foretold him of the drowning of it; next taught him to frame the Arke, and lastly Covenanted with him to save him and his family in it. Thus wee see the faith of Noah, and the effects of it; but what were the causes of it, to effect and breed this faith in him? We shall finde by inspection into the words of this verse, that Noah had in him the two principles of faith, whereof wee spake in the first verse. For he had an evidence or sight of a thing unseene, for God had revealed and forewarned him of the flood, which thing to him was yet unseene. And he had in him a subsistence of a thing hoped for; for God had Covenanted with him, and promised him to save him and his family in the Ark, which salvation he hoped for. So his fore-sight of the flood to come, and his hope of being saved from it by the Arke, were the causes to produce in him that faith, whereby he was moved to feare the flood, and to prepare the Arke.

8. *By faith Abraham when he was called to goe out into a place, which hee should after receive for an inheritance, obeyed, and hee went out not knowing whither he went.* ] The fourth example is of Abraham, the Father of the faithfull, upon whom the Authour doth much enlarge himselfe, relating many evidences and proofes of his faith. To Abraham he subjoynes Isaac and Jacob in those particulars that were common to them. And of Abrahams faith he mentions divers effects and benefits, as his invincible courage and constancie, that wee might labour to imitate him, and expresse the nearest resemblance of it wee can, as it becometh them who professe themselves the children of Abraham. The first effect of his faith was his obedience; for when God called and commanded him to goe out of his countrey, unto a place which God would shew him, Abraham obeyed without any scruple or delay and went out, not knowing whither hee went. And the causes or reasons of this faith, were as in the former persons; First, an evidence or sight of a thing unseene, for God told him of a place or countrey which was yet unseene of him; And secondly, a subsistence of a thing hoped for; for God had promised him, that hee should receive that place or countrey for an inheritance. So the foresight of that countrey to come, and the hope to have it for an inheritance, were the causes to produce in Abraham that faith, whereby he obeyed the call of God, and thereupon went out of his own countrey, not knowing as yet whither he went. There were many reasons on the contrary, to withdraw Abraham from this obedience, and to remove him from so strange a journey. For it was very hard especially upon no urgent necessitie, for a man to forsake his countrey, his house, and lands, and possessions, to leave his kindred, friends, and acquaintance, to wander without any certaine abode, and become a stranger in a forraigne countrey. It seemes a rash enterprise, for a man to prepare himselfe for a journey, before hee knowes whither hee should goe, or to what place hee should tra-vaile. But the faith of Abraham was so firme and strong, that it admitted none of these thoughts, but vanquished, and banished them all, being fully perswaded, that no man could possibly miscarry in his obedience to God, whatsoever the command might be, and how rash soever the enterprise might seeme. But wee must note that Abraham did not leave his country to become a pilgrime and wanderer in the world, upon any rash or unadvised motion of his owne, but *he was called to goe out* ] i. He was appointed and commanded to goe out; and the person calling him to it was God: at whose word and command, he thought it fit for him to leave his countrey and acquaintance. Whereby he becomes to us an example, that when God commands and requires any thing of us, we should refuse no burden, labour or trouble, no losse of countrey, friends or fortunes, that we might fulfill his will. Yet when there is no just cause, wee should not by any rash or foolish humour, either

either deprive our selves of those blessings that God hath given us, or involve our selves in any calamity or misery by an unprofitable piety. For it is a more certaine triall of our faith, and a thing more worthy, to doe and undergoe that at the command of God, or as our duty requires, which otherwise we would not doe. Of this fact of Abraham, See Gen. 12.

9. *By faith he sojourned in the land of promise as in a strange countrey*] Another effect of Abrahams faith, common to him with Isaac his son, and Jacob his nephew, which withall shews us, how constant they also were in it. He sojourned, by living there as an alien or a stranger; for sojourner in this sence is opposed to a *native* who lives in the same place where he was borne, enjoying it by birth or right of inheritance. So we finde Paul opposing strangers and forraigners to fellow-citizens, Ephes. 2. 19. And the land wherein he sojourned was a strange land unto him, partly because he was not a native of it, but onely a sojourner or forraigner there; but chiefly because he had no right of inheritance for any present possession there: for God gave him no inheritance in it, not so much as to set his foote on, Acts 7. 5. But it was onely the land of promise to him; for God had promised to give the inheritance and possession of it to him and his posterity after him, while yet he had neither posterity nor childe, See againe, Acts 7. 5. *Dwelling in tabernacles*] Here is expressed the reason why, and the manner how Abraham is said to sojourne in the land of promise; namely, because he dwelt there in tabernacles; for this argues that to that land he was a sojourner or stranger, and that land to him was a strange countrey. For though God had promised to give it to him and his seed, yet he for his owne particular never dwelt in it, as his owne demaine, but as a stranger dwels in a strange countrey among the natives of it. For he built himselfe neither City nor house to inhabite, but onely lived in Tabernacles or tents, as strangers doe, who have no certaine residence, nor make no long abode in any place, but being alwayes ready to remove are for the time of their stay covered onely with tents, and when they journey from one place to another carry their houses with them: for to them that have no possession of their own where they may make themselves a fixed and certaine seat, tents are the most commodious dwelling, because they may suddenly and easily transport them at their pleasure. But hence is drawne an evidence of Abrahams faith and his constancy therein, in that, to shew his obedience to God, he lead a travelling life all his dayes; and though the land were promised unto him, yet he neither founded City, nor built house, neither did he either purchase or possesse any: but as a sitting inhabitant, removed his tent from place to place, and wanting the right of a native, lived there onely by tenure of curtesie. Yet he possessed an assured hope, that after some few ages his posterity should possesse that whole land, because it



was the land of promise which the Lord had promised him. *With Isaac and Jacob the heires with him of the same promise*] Isaac and Jacob are not therefore joyned with Abraham, as if Abraham had lived in tents all that time with both of them. For Isaac being borne many yeares after Abrahams coming into that land, could not all that while live in Abrahams tent; and Jacob dwelt in the land after Abrahams death. But they are therefore joyned with him, because they also never came to the possession or inheritance of that land, but lived like sojourners and strangers there as Abraham had done; for as they were heires of the same promise, so they lived in the same manner. And hence is manifested their faith and their constancy in it; because their sojourning in that manner moved them not at all to doubt any thing of the faith and truth of Gods promise, though the performance of it were so long delayed.

10. *For he looked for a City which hath foundations*] Here the Author gives the reason, why Abraham though he had a promise of that land from God, yet was never put in possession of it, but dwelt there all his dayes in tents as a sojourner and a stranger. The reason hereof was, because he expected or looked for a City having foundations. Some man may doubt whether these words are to be understood of Abrahams intent and purpose, or of the event that afterward fell out. Certainly as we will not deny, but that Abraham hoped to have from God some life and happinesse after his death, in regard he knew the great goodnesse of God toward his servitors, and the great power of God, that he is able to raise even the dead, and can give his servants a blessing or reward after their death: and withall did easily perceive the vanity of earthly happinesse, especially now in his declining yeares; and might have a desire of a re-surviving life to befall him after his death, a thing that seemes naturall to all men living: Yet he that shall consult the Sacred history and shall diligently both reade and relect it, shall finde nothing either written or any way intimated concerning that matter. But this divine Author, relating examples from the holy Scriptures upon their authority and infallibility, seemes not to say or affirme any particular concerning those holy Elders, but what is grounded upon the holy Scriptures. Yet that Abraham, Isaac and Jacob, had a hope not onely of some life and happinesse after death, but also of a City which hath foundations, that is, of heaven it selfe, and that heavenly happinesse which shall never determine or have end; and upon that hope did undergoe all the travels and troubles of a continual pilgrimage, to leade alwayes an uncertaine and flitting life, this the holy Scriptures have no where discovered. Yea rather, what hopes Abraham sometime had in this respect, it may hence appeare, in that while he was yet destitute of children, when God spake to him and said, *Fear not Abraham, I am thy shield and thy exceeding great reward,* Abraham

Abraham answered, *Lord God, what wilt thou give me, seeing I go child-  
lesse, and the steward of my house is this Eliezer of Damascus; and behold  
one borne in my house is mine heire:* Gen. 15. 1, 2. Doth it not hence ap-  
peare that the summe of all Abrahams desires came to this, that hee  
might leave behinde him a sonne and heire of his owne body, seeing  
he abounded already in all other goods and riches. For if at that time  
he had with any firme hope conceived of heaven it selfe, and the ever-  
lasting happinesse thereof, when God promised him an exceeding  
great reward, would he have answered, *Lord God, what wilt thou give  
me?* For in these words he signified, that God had already abundan-  
tly rewarded him, and given him goods in a full measure, and to pro-  
mise him more was to no purpose, seeing he had no childe of his  
owne to whom hee might leave his estate. Whence it appeares,  
that Abraham extended not that exceeding great reward which  
God promised him, beyond the goods and happinesse of this life.  
Wherefore it is more likely, that in these words of Abrahams expe-  
ctance the Author intended not to give a reason, why Abraham indu-  
red with such constancie the toyles of a continuall pilgrimage, and of a  
life alwayes unsetled, but rather of the event (as we said) why God  
gave Abraham no possession in that land to inherit as his owne proper  
right, granted him no City to dwell in, nor ear where to settle him-  
selfe: but would have him dwell in tents with his sonne, and grand-  
childe: Namely, because (as afterward at the sixteenth verse the Au-  
thor saith) God had prepared for him a City infinitely greater and bet-  
ter then all the land of promise, with all the Cities in it. And the pro-  
mises of God made to Abraham and his seed doe in the mysticall sense  
containe this spirituall happinesse and heavenly inheritance. And in  
the same sense the seed of Abraham, doth signifie the seed of all the  
faithfull, who follow the faith of Abraham. For both these senses  
are taught us by the Apostle, Rom. 4. 11, 12, 13. and Gal. 3. 7. and  
Gal. 4. 12. Therefore Abraham expected or looked for a City which  
hath foundations, rather by reason of the event and purpose of God,  
then from any intent and purpose of his owne, whereby he might seem  
to foreknow it. For in this sense we many times attribute expectation  
to a thing: so this Author, Chap. 10. ver. 27. saith, that to them who  
sinne willingly, there remaines a certaine fearfull expectation or loo-  
king for of judgement, whereas if we referre this to their intent and  
purpose of minde, sinners most times expect and looke for nothing  
lesse then the punishment of their sinnes. Abraham then is therefore  
said to looke for this City, because this City was by Gods decree re-  
served and appointed for him, and because his faith was so constant in  
God, neither broken, nor shaken with any travels or troubles, and his  
whole course of life was such as theirs is, who relying upon Gods  
promise do really expect this heavenly City, as a reward of their la-

bours : Whereof the first is spoken by way of Metonymie, putting the effect for the cause, and this latter is said by way of Metaphor. This City the Author opposeth to Tabernacles and Tents, and the matter is not great to live a while in a Tent, that afterward we may live for ever in a City. And it is a *City that hath foundations*; By which attribute, Heaven is opposed not only to Tabernacles or Tents which have no foundations; but to all Cities, which though they have foundations, yet in comparison of Heaven they have none, because they have none such. And hereby is signified unto us the firmnesse and strength of our heavenly City; which no force, no tract of time, no change of things can possibly shake or move, which shall not be ruined by the ruine of that heaven and earth, which to us is visible. Whereof see the Author afterward, Chap. 12. ver. 26, 27, 28. *Whose builder and maker is God.* Certainly that City must needs be most stable & ample, most beautifull and plentifull of all happinesse, which had such a builder and such a maker as God to found and raise it. He opposeth God to men, who are the founders and builders of all earthly Cities. And therefore this City must needs be so divine and heavenly, so firme and strong, that no hand of man can prevaile against it. Cities built by men, by men may be destroyed, and many times are so: but the City whereof God is the builder and maker, is secure and safe from all hazard.

11. *By faith also Sara her selfe received strength to receive seed, and was delivered of a child when she was past age* ] It may here be doubted, whether the Author doth speak here of the faith of Sarah or of Abraham, as he first began, and afterward goes on. The former of these seems to be gathered first from the words of the Author, when hee saith, Sarah her selfe. For it seems as much as if he had said, Not only Abraham, but also Sarah her selfe, by faith received strength: So that he joynes Sarah with Abraham in respect of her faith. Secondly, because the words, *She judged him faithfull* ] which follow in the next clause of this verse, seem to be referred to the next antecedent which is Sarah. But the latter opinion seems perswasible; First, because the Author first began, and afterward proceeds to speake of the faith of Abraham. Secondly, because the sacred History, mentions not the faith of Sarah, when Isaac was promised; but rather the Scripture seems to mention something contrary to her faith, for shee laughed within her selfe, saying, After I am waxed old, shall I have pleasure, my Lord being old also: and the Angell questioned Abraham upon it, to know the cause of it, saying, Wherefore did Sarah laugh? Is any thing too hard for the Lord? Gen. 18. 12, 13. Whence also Paul discoursing upon the same point mentions only the strength of Abrahams faith, Rom. 4. 19. Thirdly, because in the next verse following, where the effect and fruit of this faith is described, no mention is made of Sarah,



rah, but only of Abraham; namely in these words, *Therefore sprang there even of one, and him as good as dead so many as the stars of the sky in multitude*. Whereupon we may well doubt, which of these two opinions should be embraced; seeing the reasons brought on either side may easily be answered. For to the first reason for the first opinion we may say: That the Author therefore saith, *Through faith Sarah her selfe*, to shew us, that by the faith of Abraham it came to passe, that not only himselfe should have power to beget a sonne, though he were then old and barren; but also that Sarah her selfe should conceive, who was by nature alwayes barren even in her youth, and besides was then spent out with yeeres and age; yet she should both conceive and bring forth beyond all course of nature. To the second reason we may answer, That it is not necessary, that the words *judged him faithfull* should be referred to the next antecedent; but rather to that which is the principall antecedent, though it be more remote; as we see it done in the verse following; wherein the reference is manifestly made to Abraham. Neither is the answer difficult to the arguments of the latter opinion. To the first, it may be said, That the Author, is a little before he joyned Isaac and Jacob with Abraham for dwelling in tents as a thing common to them all; so also here he might joyne Sarah with her husband Abraham in a matter common to them both. For in mentioning afterward the speciall fact of Abraham in offering Isaac, wherein the Author would seem to observe the order of actions and of time. For first he must handle Isaacs birth, and the faith of Abraham concerning it, before he come to the offering of Isaac and Abrahams faith about that. To the second, Although from Sarahs laughing, and from the cause of it, which is there expressed; and from the answer of the Lord, wherein hee reproved Sarah for laughing, it appears, That the promise made her for the bringing forth of a son within the compass of the year, seemed at the first hearing ridiculous to her, and a thing not credible; especially seeing she seemed not yet to know who the person was that promised it; (for if we looke into the context of the History, it is plain, that Abraham himselfe did not make that the persons who spake with him were Angels of God, till their speech touching Sarah his wife) yet it follows not, but that afterward, when she had recollected her selfe, and had observed the divine Authority of the speaker, and perceived that the cause of her doubtfullness was strongly refuted by him; she continued no longer in her hesitancy and doubting; yea the contrary is more probable both in it selfe, and collectively from hence, that upon her hearing of the Angels reproofe, she was terrified, and for feare denied shee had laughed. For from whence came this terror and feare upon her, but because she now had observed, that she had not to deale with a man, but with God, whose sayings and promises to laugh at, or distrust, was altogether unlawfull for



for her, though to her judgement they surpassed the whole force and course of nature. We see that Abraham himselfe laughed also for the same cause, when first God promised him a son by Sarah, as wee may read, Gen. 17. 17. not that he doubted any thing of the faith or power of him that promised it, for in the fore-cited place to the Romans, Paul openly testifies the contrary; but because the matter in it selfe considered, especially heard upon the Iudae and at unawares, seemed to him in a manner absurd and ridiculous, and scarce credible. But when he had intended his thoughts upon God that promised him, and perceived his promise to be serious, he became certaine of the power and faith of God, and doubted not at all. And the Virgin Mary, when first she heard it from the Angel, that she should conceive and bring forth a son, she replied, *How shall this be, seeing I know not a man?* Luke 1. 34. From which words it appears, that at her first hearing of the Angels words, there arose some scruple and doubt in her minde, which when the Angel had removed by his answer, she rested wholly satisfied: For which cause Elizabeth afterward calls her blessed, *And blessed is she that believed,* Luke 1. 45. To the third, The following verse therefore treats of Abraham, because this verse treats not of Sarah alone, but Abraham is joyned with her, in these words, *Through faith also Sarah herselfe.* For the particle *also* shews, that besides Sarah hee intends some other person; namely, Abraham whom he named before. Notwithstanding all this, yet to us it seems more probable, that these words of the Author should be referred to Abrahams faith, as well as the rest, and that his faith is herein also commended, in that it produced so admirable an effect not only in himselfe, being now old, but also in Sarah his wife, who was not only old, but had been hitherto barren. Although it seems, the Author did so temper his words on purpose, as that Sarah might be admitted into the fellowship and glory of that faith with her husband Abraham. *Because shee judged him faithfull who had promised.* Hence it appears that God is not only pleased with our obedience to his commands, but also with our faith given to his promises, when we by our faith judge him to be faithfull, i. constant and true of his word, alwayes certaine to performe the thing hee hath promised.

12. *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.* As if he had said, The faith of Abraham was so effectually and fruitfull, that by reason thereof it came to passe, that not only Sarah conceived and bare a son, but also by this son, who was but one, and came from Abraham one man, and he a barren man, as good as dead, there was propagated a posterity innumerable. The Author in this verse, hath relation to Gods promise, wherein Abraham was promised a seed and a posterity answerable in number to the stars

starres of heaven, and to the sands of the sea, Gen. 15. 5. and Gen. 22. 17. The Author expresseth the effect of Gods promise, which might be seene with the eye, that by experience it might appeare, what faith and force there is in the promises of God.

13. *These all dyed in faith, not having received the promises*] He declares the constancy of their faith, in that all these departed this life under faith, 1. holding the faith of the promises, and certainly believing the future performance of them, though themselves obtained not the effect of the promises or the things promised. For the promises were to be fulfilled not onely after their death, but many ages after. The word promises is here by way of a Metonymy put materially for the matter of the promise or the things promised. In like manner, we must endeavour to be constant in the faith to the last gaspe of our life; and not onely be in certaine hope of those things which God hath ordained for us here in this life; but of those also which are to accrue to us after our death, and it may be many ages after. *But having seene them as farre off*] They saw not the effect of Gods promises actually fulfilled, or neere to their fulfilling, but they had as it were a prospect of them a farre off. They foresaw in their minde the performance of them farre remote from themselves by a great distance of time, to be fulfilled in their posterity after many ages. So they saw the performance by faith, because they had an evidence or sight of the performance not seene. As it befell unto Abraham, who in a deepe sleepe saw in a vision, that foure generations must expire, and that his posterity must endure a heavy servitude, before they should take possession of the inheritance promised. And without all doubt Abraham imparted that vision to his son Isaac, and Isaac unto Jacob. *And were perswaded of them, and embraced them*] Though they saw that these promises for their effect and performance were for the future very remote from them for severall ages to come, yet they no way doubted of their performance, but were fully perswaded they should be performed, because they were fully perswaded that God who made the promises was faithfull to performe them. And they were not onely perswaded of them, but they *embraced them*; for which the word in the Originall is, *they saluted them*, and so some Translations render it. Now *saluting* is but a Metaphor for *embracing*; because saluting is commonly performed by way of embracing. The sence therefore is, that those Patriarchs did in their soule embrace and kisse those promises of God, and with an undoubted faith conceiving them already present, did salute and embrace them, as friends use to salute and embrace their friends that after a long travaile returne from a forraine country. For by this word, nothing else is signified, but that they nothing doubted of the performance of Gods promises, but did welcome them in their soules, as if the things they looked for, were already come. *And con-*  
*fessed*

*ferred that they were strangers and pilgrims on the earth*] The intent of these words is to prove, that those Patriarcks while they lived, did not receive those promises, by possessing any inheritance in the land promised; for otherwise they would not have confessed themselves strangers and pilgrims in the land. But that they did confesse themselves pilgrims and strangers in that land, it appeares both by the words of Abraham, who requesting to have a sepulchre in the land of Canaan, wherein to bury his dead, spake thus to the sons of Heth. *I am a stranger and a sojourner with you, give me a possession of a burying-place with you, that I may bury my dead out of my sight*, Gen. 23. 4. And by the words of Jacob to Pharoah, for when the King asked him how old he was, Jacob answered, *The dayes of the yeares of my pilgrimage are an hundred and thirty yeares; few and evill have the dayes of my life beene, and have not attained unto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage*, Gen. 47. 9. In which words he affirms, that he and his Ancestors, Abraham and Isaac were pilgrims all the time of their lives. *On the earth.*] This must not be restrained to the land of Canaan onely, promised to them and their posterity: but it is in effect as much as if he had said, that they had no proper countrey at all upon earth, no place which was their owne by possession and proper right.

14. *For they that say such things, declare plainly that they seeke a Countrey*] If the particle *for* may be thought in this place to retaine it force, then the Author shews the consequence, why from this their confession it appeares, that during their life they received not the promises. And the reason is, because they that say such things, declare plainly that they seeke a countrey. For if they sought a countrey, certainly then they had no countrey: But a Countrey was promised them, and a land which they should possesse by a proper and hereditary right, and not by courtesie onely as strangers and sojourners. But it is more probable, that the particle *for* is here set for *but*, as if the Author had something more to speake of these Patriarcks, besides what he had already said, and would conclude something further from this their confession, thereby to make way for what followes concerning their seeking of a heavenly countrey. And they are said to seeke a Countrey, because they wanted and desired a countrey, as appeares at the sixteenth verse following. For they who live a pilgrims life upon earth, having no settled abode, and are touched with a sence of their condition, cannot chuse but be weary of their sitting and tossing from place to place, and thereupon be desirous of a countrey, *i. some proper soile of their owne*, where they may settle themselves and live at rest. Besides, they undertooke these pilgrimages and sojournings at Gods command, that at last they might have a residence in a countrey and a land appointed to them by God. After the Author had proved that they



they sought and desired a countrey, now he proceeds further to shew, what countrey they sought and desired.

15. *And truly if they had bene mindfull of that countrey from whence they came out*] Before he specifie what countrey they sought and desired; first he shews that they sought not, nor desired, no nor minded that countrey from which Abraham departed by Gods command. For if they had had any minde or thought of that countrey, or had desired it, when they confessed themselves pilgrims, they might have returned, seeing they had time enough for a returne. But they minded it not, and therefore desired it not, for what we desire we do not only minde, but we grieve for the absence and want of it. Abraham alone onely with his wife went out of the countrey which was properly his as being a native of it: but Isaac his son, and Jacob his grandchild may in a manner be said to have gone out in him; in as much as they continued in the purpose and resolution of Abraham and would not returne thither. *They might have had opportunity to have returned*] Because therefore they returned not into their countrey, for they sojourned from it for some hundreds of yeares, wherein they had opportunities and time enough for such an enterprise, hence it plainly appeares, they were no way mindfull or desirous to returne to that countrey from whence Abraham departed.

16. *But now they desire a better countrey*] Here the Author inferres that now they desire a better countrey then the former, and doe seeke it with all their soules. The particle *but now* is commonly aduersative onely, and all one with *but* as we have formerly noted; but here in this place it carryeth also with it a sence and force conclusive; as if he had said: Seeing therefore they seeke and desire a countrey, yet neither seeke nor desire the former whence Abraham departed, it must needs therefore now follow, that they seeke and desire a better countrey then that. For if it were not better, but onely as good or worse, there could be no reason, why they should desert the former, and with so great labour and care seeke another. Yet the Author used in this place the aduersative particle *but*, by reason of the opposition betweene these and the former words. *They desire*] the tenie present for the preter tense they did desire, as is commonly used in argumentations, and many times in narrations; especially when the history regards not the point of time, but keepe close to the matter, and that she may the better represent things to our view, speakes of them rather as present, then past. *This is an heavenly*] Here the Author expresseth in his owne judgement, as well knowing the purpose of God in that point, what better countrey it was which they desired. For it is not necessary, we should thinke, that those Patriarchs did expect this heavenly countrey by intent and purpose of minde, as hath bene already declared before, ver. 10. but it sufficeth, that this should be the event of their expecta-



tion and desire, from the Decree of God, who in a mysterious and concealed way, had promised them this heavenly countrey; and that it should not thus farre come to passe without their desire, in as much as they desired a better countrey then that which they had relinquished. For a better countrey then this heavenly, which by Gods appointment was reserved for them, and should in time accrue unto them, there could bee none. Whence also if a thing befall a man suitable to his desires, though it be, or prove much better then hee hoped or imagined, yet wee usually say, hee sought and desired it: especially if the course of his life and endeavours bee so composed, that the issue and event might well be such, which certainly was performed by those Patriarchs. For their very pilgrimage upon earth, this very thing, that they had no proper and settled abode of their owne upon earth, though they were most deare to God, the supreme Lord of all things, how fitly doth it suit with this issue and event, that being pilgrims and strangers upon earth, they should at last by Gods goodnesse be settled in heaven as in their countrey? For why else did not God give them a settled countrey, and a certaine abode upon earth? Therefore even those words, wherby they confessed themselves pilgrims and strangers upon earth, were not uttered but by the Spirit of God; because by them was signified, that they were not citizens of earth, but of heaven, which was their countrey. Because therefore this heavenly countrey was in the purpose of God, to be better then that countrey, which the Patriarchs desired, therefore with good reason are they said to desire this heavenly countrey. But if we looke into their intent and purpose, the countrey which they desired, was the possession of the land of Canaan ordained for their posteritie. Of so great advantage it was, to leave their petty dwellings in their owne countrey, that they might settle their posteritie in possession of a whole kingdom, and place them in the eternall and peculiar favour of God. *Wherefore God is not ashamed to bee called their God.*] God therefore was not ashamed of them, because after they were dead, God both calls himselfe their God, and suffers others to call him so, yea hee would be called so. Certainly it is a great matter, that the most high God, who is the maker of heaven and earth, would be called the God of Abraham, Isaac, and Jacob, and would not bee ashamed of that title. For what is Abraham, Isaac, and Jacob? men dead and rotten long since; who while they lived were exiles from their countrey, and vagrants upon earth, having no certaine abode all their whole life. From these mens names, the onely Lord and ruler of all things, disdained not to take his surname. But to be the God of some person, especially when God utters it himselfe of himselfe, signifies that he is the chiefe Patron and Protectour of that person, who will defend his client and worshipper from all evill, and benefit him with his best blessings: but when man utters it of God, it often signifies that God is his

his supreme Lord, whom he worships and obeyes in all his commands with all his soule. And this inference of the Author from his former passages, is an argument, that he spake of the event of the desire and vote of those Patriarchs, and not of any intent and purpose in their mind to seek and expect that heavenly countrey. For it appeares not from Scripture, that God was therefore not ashamed of them, because they had an intent and purpose of minde to seeke and desire that heavenly countrey: but because God had decreed to restore them to life, and to put them in possession of that countrey, as the Authour willing to explicate himselfe, and to shew more clearly the consequence of what he inferres, doth therefore subjoyne; *For hee hath prepared for them a Citie.* For he brings not here a new reason, why God was not ashamed to be, and be called the God of those Patriarchs; but hee onely propoeth his former reason more openly and clearly. For we use not, when wee have concluded a truth, and inferred it as firme and certaine from former principles, to confirme it abruptly with an argument and reason, as if it were not yet proved, so as to leave no marke, that we bring a new reason different from the former; because then God had ordained that heavenly countrey and kingdom for Abraham, Isaac, and Jacob, therefore with good right and reason doth hee call himselfe their Lord and Patron. This the Author without doubt had learned from those words of Christ, whereby he proves the Resurrection of the dead from hence, because God calls himselfe the God of Abraham, Isaac, and Jacob, who then were long dead. For hence Christ doth gather, that seeing God cannot be the God of the dead, namely, if they never be restored to life, (for how can God benefit the dead, unlesse he first raise them?) therefore it must needs follow, that if he call himselfe the God of some dead, as he did of those dead Patriarchs, then some of the dead must at length be recalled to life, that God may be their God in very deed, by accumulating and furnishing them with his benefits and blessings. But as in the same place Christ saith a little before; *They which shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equall unto the angels, and are the children of God, being the children of the resurrection.* Luke 20. 35, 36. What is all this else, but to be an heire and a citizen of that heavenly countrey and city? We see then that a heavenly countrey and city is prepared and ordained for Abraham, Isaac, and Jacob: and therefore why should wee doubt, but that the very same is reserved also for all us that are the worshippers and servitors of God? which right of ours wee need not stand to evict from divers evidences and dark consequences, seeing heretofore wee have not only most open and clear promises, which to those Patriarchs were never declared; but also we know for certain, that Christ our head doth now enjoy the possession of that countrey and city. This only remains

for us, that following the example of those Patriarks, and much rather of Christ our Captaine, wee should finally carry our selves obedient unto God, and extending our hopes beyond our death, should doe our utmost endeavour, that our life should first fail us, before we fail of our faith and allegiance toward God.

17. *By faith Abraham when he was tryed, offered up Isaac.* ] The Author here mentions an example of Abrahams faith, which of all other was most illustrious, namely, his offering up of Isaac; the circumstances whereof the Authour doth but lightly touch, as a thing sufficiently known, and at large described in the sacred Scriptures. *Offered;* Abraham offered him not really and actually but (which is all one with God) purposely, with an unchangeable and constant purpose of minde, with as much endeavour as lay in his power, and proceeding so farre in the action, as had not God recalled him, the effect undoubtedly had followed. Thus he offered him; and not onely slew him; for the slaughter should have preceded, and then the offering must have followed by fire for a burnt-offering; for so God had commanded. *When hee was tryed.* ] For of his own election or accord it would never have come into his heart, to have sacrificed unto God, who doth most abhorre crueltie, with the blood of man, muchlesse of his owne son, unlesse he had beene commanded of God to it: And he was commanded to do it, not that he should actually perform it, but that by his willingnesse to performe it, and by obeying Gods Command, as farre as in him lay, hee should give an assured triall of his faith. *And he that had received the promises offered up his only begotten sonne* ] What a strange fact was this of a strange faith? where not only the father offered up his son, but his only begotten son; and what father was it? even he who had received the promises, who from the same mouth of God had received the promises of a seed & a posterity to be propagated by Isaac, and had confidently beleevved it, he now received a command to slay Isaac before there was any issue from him. Therefore truly here also Abraham may be said to have *beleevved in hope against hope*, that we use the Apostles words speaking of another point of his faith; who as a little after we shall shew, doubted not to reconcile together two things clashing and crossing one another, namely the life and death of the same person, because it was God who had spake concerning both. We may further adde here other circumstances expressed in the history, as that three dayes journey with his sonne to a place assigned him by God; with what thoughts and cares shall wee think the soule of the poor father was agitated, journeying toward the resolved slaughter of his deare and only sonne, whom he drew on along with him, ignorant of his destined calamity, to become a sacrifice and a burnt-offering? what spirits were in him may we imagine, when upon his assent up that fatal Mount, he laid the wood upon his sonne where-



wherewith a fire should be kindled to burne him after his father had slaine him? what thought he, when his sonne perceiving no sacrifice besides himselfe, and marvelling at the matter, did gently demand of his father, where was the Lambe for the burnt-offering? what thought he, when seasing upon his sonne with his owne hands expecting no such dealing from so dear a father, he bound him, and laid him on the Altar upon the wood? when he drew his knife, and standing over him eyed his throat, and stretched forth his heavy hand that shook and trembled with fatherly love? which of us all reading and considering all these, findes not his soule melting in him? yet the invincible faith of Abraham conquered all these. And Isaac is called the *only begotten sonne of Abraham*, or as it is in the Hebrew his *only sonne*, not that hee only was his sonne (for Ismael also was his sonne) but because he was his only sonne by Sarah the true wife of Abraham; and because hee was his only beloved sonne, that was borne to his parents in their extreme old age, by the singular gift and wondrous power of God; and because he was to be the only heire of his fathers estate, and of Gods promises; and because the seed of Abraham was to bee called in him only, for the children of Isaac only were to be accounted the true posterity of Abraham. *And he that received the promises*] The pronoun *he*, whether we thinke it relative to Isaac, or to Abraham (which is better) yet the sense is the same, doth notifie unto us a notable circumstance of this fact, that makes the faith of Abraham to appear yet much greater. Certainly that faith is very great, which is seen and tryed in hard cases, as was the offering of an only sonne. But how much greater is that faith which staggereth not at such an action, as naturally would utterly overthrow it? Yet such was this fact of Abraham: Abraham had received promises from God, whereof one was that a numerous posterity should be borne of him; the other, that the land of Canaan wherein he was a sojourner and a stranger should be given in possession to his posterity. These promises Abraham had from God and he beleaved both of them with all his heart, as it is signified by the word *received*; and beleaving these promises he shewed himselfe obedient to all Gods commands, that he might not faile of his hope from so great blessings. Now what command doth God lay upon him? God commands him to take Isaac his sonne, in whose posterity all those promises were to be fulfilled, and from whom as yet he had no grand-child, yet him he must offer up, that is, he must slay and burne him for a sacrifice. If Abraham must doe this, and looke into the nature of the action, could he possibly have any hope of those promises?

18. *Of whom it was said that in Isaac shall thy seed be called*] This is therefore added, lest any man should thinke, that Abraham might imagine, though Isaac were extinct, yet the promises might have their issue in Ismael. For Abraham could not imagine this, because God had



had said unto him, *in Isaac shall thy seed be called*; that is, the children to be borne of Isaac, shall be accounted thy seed and posterity; namely, that thy posterity for whom I have ordained my blessing, and the possession of that land: and therefore Isaacs children only shall be called the posterity of Abraham. In this perplexity then and contrariety between the promise and the command, what issue could Abraham find for his faith? To doubt of Gods promises and of their performance, he thought it impiety, and therefore he obeyed Gods command for the offering up of Isaac. But then considering, that this sacrifice would in the eye of nature overthrow all his hope, therefore he builds a new and high faith upon the ground of his former faith, namely,

19. *Accounting that God was able to raise him up even from the dead*] This way onely the passage was open, for Abraham to beleieve, that God was able to raise Isaac even from the dead. This point he did beleieve, though he had no president or example for it. For he would rather ascend up to the highest pitch of faith, then relapse or retire in any degree; and would rather cumulate a high faith with a higher, then make the least doubt of Gods promises. *Accounting*, is in the Greeke *reasoning*; after he had reasoned within himselfe; casting up all the wayes possible, how to salve up Gods command with Gods promise, at last hee determined and concluded a possibility this way. And which way was that? that though he should slay Isaac, and offer him up to God as a burnt-offering, yet God was able to raise him up even from the dead. This was the summe of his account and the conclusion of his reasoning, that God was Almighty and able to doe, not only all other things that are easily done, but even to raise from the dead, which is an act so difficult, and so remote from humane reason, that man might account it an act altogether impossible. *That God was able*] He reasoned and concluded of Gods power only, because he had no reason to doubt of his will, seeing he had received the promises of God, wherein God had sufficiently declared his will. The only doubt therefore rested upon Gods power, which doubt he solves by his faith. *From whence also he received him in a figure*] Abraham did not only beleieve that God was both able and willing to raise Isaac from the dead, but in a manner saw him raised from the dead, and in a manner received him againe from God as raised from death. *In a figure*.] In the Greeke it is in a parable, or in a similitude; In a figure is opposed to the proprietie and truth of the thing. For truly and properly Isaac was not raised nor received from the dead, because hee was not dead: but in a figure and in a manner, hee was both raised and received. For Abraham accounted his Isaac for dead; and therefore seeing now hee remained alive, and beyond all hope was rescued from the stroke, which his father had aimed at his throat, it was in a manner all one to Abraham, and all one to Isaac, as if Isaac had beene dead and raised againe

again from the dead. For hence wee use to say of those that are delivered from some extreme danger, wherein they were given for dead, that they are as it were revived and recovered from the grave. Holy David many times makes such expressions of himselfe; and Paul, when God had delivered him from an extreme danger, wherein hee wholly despaired of life, saith, *We had the sentence of death in our selves, that we should not trust in our selves, but God which raiseth the dead, who delivered us from so great a death, and doth deliver, in whom we trust, that he will yet deliver.* 2. COR. 1. 9, 10.

20. *By faith Isaac blessed Jacob and Esau concerning things to come.* ] Now the Author mentions the peculiar faith of Isaac with an example of it, in blessing Jacob and Esau concerning things to come. He prayed to God for blessings to come upon them that should have their event, after many ages to come. For this blessing of Isaac was no ordinary or vulgar Benediction, as that of Parents commonly is; who when they blesse their children, expresse only the wishes and desires of their mind; but whether the blessing will succeed according to their wishes and desires, they are no way certaine (although such blessings of theirs may proceed from some faith) but Isaac so blessed his sonnes, and so prevailed with God for the things for which he prayed, as if in a manner he had simply foretold them, nothing doubting of their event, but certainly perswaded, that God would doe no otherwise then as hee had wished and prayed. For when he perceived his error in the person of his sonnes, yet he said, *I have blessed him, yea, and he shall be blessed.* ] Gen. 27. 33. In which words he plainly signified, that the blessing he had given was so confirmed, that hee could not recall it. But the Authour names Jacob first, though Esau was the first-born, because Jacob had the first and the best blessing, albeit hee obtained it by a wile, God so disposing the matter. For before either of them were born, God using his owne freedome in bestowing his blessings upon whom he will, had appointed to preferre Jacob before Esau, the yonger before the elder. Therefore God suffered not Isaac to bestow the best blessing upon Esau, that neither the decree of God, nor the blessing of Isaac might faile: especially seeing Esau had already voluntarily and freely sold away his birth-right, which (as the Scripture saith) he despised. We say he sold it voluntarily and freely, because he was not driven to that sale by any destiny or decree of God. For Esau might have kept the honour and benefit of his birth-right, and yet as God had decreed, his posteritie might have become yonger, or subject to have served the posteritie of Jacob.

21. *By faith Jacob when he was a dying, blessed both the sonnes of Joseph.* ] Now he mentions the particular faith of Jacob, which appeared in his blessing of the sonnes of Joseph. And he addeth the circumstance of time, that Jacob did this when he was a dying; that hence it might

might appeare, how hee persisted in the faith to his last breath, and how constantly hee beleaved the promises of God, whereby God had settled his blessing and the possession of the land of Canaan upon his posterity. The History hereof is in Genesis 48. But wee may wonder, why the Author mentions onely the sonnes of Joseph, seeing with the very same faith Jacob gave blessings to all his children, was it because he shewed a particular faith, in beleiving that Ephraim though the younger, should be afterward preferred before Manasses the elder, and therefore crossing his hands otherwise then Joseph expected and had placed his sons, laid his right hand upon Ephraim who stood at his left hand, and his left hand upon Manasses who stood at his right? Or was it, because he beleaved that these sons of Joseph should be accounted as his, and be adopted into the number of the twelve Patriarchs, to give name and be heads to two of the Tribes? *And worshipped.*] Here is mentioned another argument or proove of Jacobs faith, in that he worshipped God, after that he had bound Joseph, to carry his body after his death into the land of Canaan, as we reade it, Gen 47. For by this worshipping he declared that he wholly confided in God, who had promised that land to his posterity, and would in due time give them the possession of it. *Upon the top of his staffe.*] The vulgar Latin renders this perversly, that he worshipped the top of his staffe. As if Jacob had worshipped the Scepter of his son Joseph, that is, Joseph himselfe, by reason of the high office and power that Joseph had in Egypt. Which interpretation neither agrees to the words of the text, in leaving out the particle *upon*; nor to the scope of the Author. For what makes this to the declaration of Jacobs faith? nay the thing it selfe seemes no way probable. The end is the extreme part of a thing: but if one end of a thing be the highest, and the other the lowest, the highest end is the top. Which sence must be here understood, as partly appeares by the thing it selfe, and partly by the Hebrew word, Gen. 47. In the Hebrew for *top* we reade *head*, which by a metaphor signifies the top, because the head is the end and highest part of man, and consequently of any thing else. And for *staffe* we now reade in the Hebrew, *bed*; which fell out, because the word *Mittah*, there extant, pricked with other vowels, signifies a staffe; for in the Hebrew *Matteh* is a staffe, and *Mittah* a bed. The Septuagint whom our Author followes, reade it *Matteh*, and so translated it *staffe*, otherwise then we now reade it in the Hebrew text. Both these readings have a commodious sence. For if wee give way to the authority of the Septuagint, the sence will be, that Jacob, when by reason of his age and weaknesse he could not lift up him self by his owne strength, stayed and raised himselfe by the top of his staffe, the common ayde of old men, that he might worship God, by bowing his body before him. But if we follow the Hebrew text, as it



is now extant, the sence will be, That Jacob, because he could not raise his body out of his bed, therefore he bowed his head forward upon his beds head, and so worshipped God. For among the people of God, it hath beene alwayes the manner of worshipping God, by bowing the body, or at least the head unto him.

22. *By faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandement concerning his bones.]*

Now he mentions the particular faith of Joseph, who when he was dying, mentioned the departure of the Israelites out of Egypt, and to testifie his belife and assurance thereof, gave commandement concerning his bones, that when they departed out of Egypt toward the promised land, they should carry his bones with them. He gives commandement concerning his bones, and not concerning his body, because he knew for certaine, either by the spirit of Prophecie, or else by the Oracle of God, as Abraham his great grandfather did, that the Israelites should not very soone after his death depart out of Egypt to take possession of the land of Canaan which God had promised, but betwene his death and their departure there would passe such a distance of time, that nothing of his body would remaine besides his bones. Which thing doth greatly commend the faith of Joseph, because though he saw the performance of Gods promises deferred for a long time yet to come, yet he neither despised them, nor doubted any thing of their verity.

23. *By faith Moses when he was borne, was hid three months of his parents, because they saw he was a proper childe.]* The Author being about to bring an example of the faith of Moses, doth begin it with the mention of his parents faith; which appeared in their hiding of Moses when he was new borne. For hence it is manifest that they confided in God, that by his helpe the childe should be preserved. And their motive to this faith was, because they saw the childe was comely or proper, that is, such a one in whose countenance there appeared an extraordinary and excellent towardnesse; and whose very aspect seemed to preface and promise some great matter. In the seventh chapter of the Acts, ver. 20. it is said, that he was exceeding faire to God, which some Translations render by God; that is, his beauty came from God, or God in a singular manner had made him very faire and beautifull. When therefore his parents saw him so, they imagined that God would not have it be in vaine, that an Infant should be borne of so beautifull and comely countenance. And therefore they doubted not but he should be preserved by the singular providence of God, so as they also provided as much as lay in their power. And the event was answerable to their faith. *And they were not afraid of the Kings commandements]* King Pharoah by an Edi& had commanded the Egyptians, to kill the male children borne of the Israelites, after that the Mid-



wives who feared God, had refused to execute the like command. This command of the King, the parents of Moses feared not, because they feared not, but trusted upon God and his providence, that the child which they had hidden, should not be discovered and produced to be slaine by the Kings command.

24. *By faith Moses when he was come to yeares*] Here he begins to treat of Moses his owne faith, and to mention the effects of it; where of the first is, that when he was come to yeares, he refused to be called the son of Pharaohs daughter. Which fact of Moses he further illustrates and amplifies in the following verses. In the Greek for *come to yeares*, it is, when Moses was become *great*. Which greatnesse may be understood of that dignity which Moses attained in Egypt, where he was bred up in the quality of the sonne of Pharaohs daughter. For he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds; as we read it, Acts 7.22. But this greatnesse seemes rather to be referred to the stature of Moses, and consequently to his age of manesstate; partly because Moses come to yeares is here opposed to Moses when he was borne; and partly because the Scripture relating the same fact of Moses, saith that when he was growne up he went out unto his brethren, Exod. 2.11. Or as Stephen relates it, *When he was full forty yeares old, it came into his heart to visit his brethren, the children of Israel*, Acts 7.23. This fact of Moses in refusing to be called the son of the Kings daughter, was a hardy attempt; not onely to despise and reject so great a dignity, such riches and pleasures, but also thereby freely to cast himselfe into that great calamity, under which the people of God then suffered in Egypt. Therefore the Author willing further to illustrate and more amply to describe this notable fact of Moses, doth adde in the verse following.

25. *Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season.* The riches and dignity which Moses did possesse with sin, that is, with the deniall of Gods people, and so of God himselfe, (for otherwise enjoy them he could not) he thought to be but a temporary use of sinne; and he therefore thought so, either because he saw how transitory and fading these things are; or else because he thought, that God who is the avenger of sinne, would not suffer him long to enjoy those riches and dignities together with such a wickednesse, and that some vengeance of God, would suddainely strip him of all his riches and power, and cast some sad punishment upon him for so foule a sin.

26. *Esteeming the reproach of Christ greater riches then the treasures of Egypt*] The Author proceeds yet, further to illustrate and amplifie this fact of Moses. But seeing by *the reproach of Christ* is signified that calamity whereinto Moses cast himselfe, and which he esteemed greater riches then the treasures of Egypt, there must needs be some trope in

in those words. For properly the Reproach of Christ is that which Christ himselfe suffereth. But by way of Metaphor, it may signifie a Reproach like unto that which was sometime suffered by Christ or his people, who are sometime tearmed by the name of Christ : or the Reproach which he suffers who bears the type of Christ or his people. Such was the Reproach of the Israelites in Egypt, that is, their extreme affliction and oppression joyned with much shame and disgrace. Now Moses would rather become a partner of this calamity, by professing himselfe an Israelite, then to possesse the treasures of Egypt. For whereas some imagine, that Moses is said in this place to have suffered for Christs sake, this is a fond conceit. As if Pharaoh had ever thought of Christ, or had therefore persecuted Moses, because hee professed himselfe a Christian, and not rather an Israelite. Yet wee are to take notice, that this metaphor here, either in both the words joyned together, namely, *the reproach of Christ* or in the single word of *Christ*, so as Christ in this place may be taken for the type or image of Christ. And Christ whose type and image is here signified, will bee either Christ himselfe, or the people of Christ, who as we have said, are sometime noted and included in the name of Christ, as 1 Cor. 12. 12. *So also is Christ*, and Gal. 3. 16. *and so thy seed which is Christ*. In which places it is most certaine, that by the name of Christ is signified the people of Christ joynly with Christ their head. But that people of Israel were a type of both these, both of Christ himselfe and of all Christian people. For hence it is, that in a mysticall sense, that is referred to Christ, which in a literall sense was spoken of the Israelites, *Out of Egypt have I called my Son*] Hof. 11. 1. and Mat. 2. 15. Therefore this people of Israel in bearing this type both of Christ & Christians, might very fitly by this Author be called Christ. But as we said, there may be a Metaphor in both the words conjoyned, *the Reproach of Christ*, and so the reproach of the Israelites in Egypt may be called the *reproach of Christ*; because in like manner it beares a type and image of the reproach both of Christ and of Christians, by reason of Christ. For so the Author was pleased to speak, that he might speak with reference to the afflictions of Christians, who must properly and truly beare the reproach of Christ for the hope of an exceeding reward from God: which phrase the Author useth afterward, Chap. 13. 13. For comparisons and allusions as we have often noted, are subject to many abusions or improprieties. *For hee had respect unto the recompence of the reward.*] Here he shews the cause and ground from whence the faith of Moses grew, was one or both the principles of faith mentioned in the first verse: he had an evidence or sight of something unseen; he saw the unseen recompence of reward, which God would bestow on him, for his esteem of the Reproach of Christ; and he had a subsistence of a thing hoped for, in that he hoped for the recompence of reward, which

fight and hope composed and framed his faith, and are both signified in the word *respect*, whereby he both saw and hoped for the recompence of reward. And his faith built upon these two grounds made him doe and suffer hard things for Gods sake from whom he expected his reward, for such is the generall nature of faith to encourage and support us under hard and heavy attempts.

27. *By faith he forsooke Egypt, not fearing the wrath of the King*] He mentions here another effect of the faith of Moses. And this may bee understood, first of that flight of Moses out of Egypt, after he had professed himselfe an Israelite, not only in words, but by the slaughter of an Egyptian doing wrong to an Israelite, Exod. 2. 15. In which flight especially the faith of Moses appeared, because by his flight he hoped, that by Gods helpe he should escape, and that the wrath of so great and so potent a King, who as one said truly, have long hands, should not hurt him having avoyded the danger by flying; and being at a great distance out of the Kings reach, he feared not the wrath of the King; for so only wee must understand his not fearing of the Kings wrath. For otherwise in the forecited place of Exod. 2. 14. it is written that Moses did feare, and because he feared, therefore he fled. But after that, when he was fled, then he feared not. *For he endured as seeing him who is invisible.*] Here he more fully declares the faith of Moses, and to shew the perfection of it, doth explicate both the effect and the cause of it. The effect of it was, that thereby he *endured*; that is, hee voluntarily underwent a grievous banishment, and constantly bore it, and cared not so much to be reconciled to the King, as to live in banishment despoyled of all his former dignity, though hee could no where subsist safe or secure. And the cause of his faith was, his evidence or sight of a person unseen, for he saw God who is invisible, which sight built up his faith in God. Yet this whole verse may bee referred to that fact of Moses, when returning by Gods command from his flight and banishment into Egypt, and doing there so many strange miracles, that the King mastered with divers plagues and at last hardly dismissing the people, he departed out of Egypt with all the Israelites as their Leader and Captaine, which act he did by faith, because he feared not, that the King incensed with wrath, as is usually done in the like case, should collect all his forces, and pursuing him and the people should assault them by force of armes, and utterly destroy those with war and slaughter, whom before he could not keepe in bondage. And this will be the more sily done, if we referre it to his purpose and preparation for his departure out of Egypt with the people. For in the verse following the Author mentions the keeping of the Passeeover, which preceded the departure of the Israelites from Egypt. And it is very probable that the Author observed the order of time. *He endured*; that is, he was not discouraged at the troubles and

and crosses which hindred the departure of the people out of Egypt, partly by the offence of so great a King, and partly by the complaints of the people, who were thereupon the more oppressed. For to endure doth properly signifie perseverance and constancie in matters of difficulty and trouble. All this he performed with such a courage of minde as if before his eyes he had seen that God who cannot be seene, that is, as we have said, so fully confiding in God, that neither doubted the assistance of God, nor the successe of the action.

28. *Through faith he kept the Paschever and the sprinkling of bloud*] Another proofe of the faith of Moses, in performing and keeping the Paschever. For to what end and purpose did he this, 'but because hee was most certaine, by his rest upon the promise of God, that by this meanes all the first-borne of Israel should be preserved from that destruction which should fall upon the first-born of Egypt. The sprinkling of bloud, was done by the bloud of the Lambe slaine for the Paschever, which being taken in a bason, and a bunch of hyssop dipped in it, was sprinkled upon the lintell and the two side-posts of the doors to those houses where the Paschever was eaten: whereof see Exod. 12. 13. 33. *Left he that destroyed the first-borne, should touch them.*] The destroyer was that Angell of God, who by Gods command was to destroy in one night all the first-borne of Egypt throughout their single houses. For although in the 12. Chap. of Exod. it be severall times said, that the Lord would passe over the land of Egypt and destroy the first-borne; yet in the same Chap. ver. 23. God is manifestly distinguished from that destroyer; whereby it appears that God brought this destruction upon Egypt by the Ministerie and service of an Angell.

29. *By faith they passed through the Red sea, as by dry land*] Hitherto the Author hath produced examples of faith from single persons onely: but now he would shew the effects and fruits of faith in a more popular and publique consideration, as it may be seated in the Church or people of God; yet not universally so as no single person should have no defect of faith, but generally for the most part, or major part. And although of the faith here mentioned, the Author speake impersonally, *they passed*] not naming who they were; yet the context doth clearly shew us, that the impersonall *they* must be referred to the persons of Moses and the Israelites; because they only were the persons that passed through the red Sea. So the faith here specified was seated in Moses, yet not in him singly and exclusively, but in Moses joyntly with the Israelites, or people of God, whose faith herein concurred with the faith of Moses: though therein the faith of Moses was singularly eminent, for he smote the waters so faithfully with his rod, that upon the stroke they were divided; and he was the leader and perswader of the people to their passage. But the faith of the people



was but generall for the most or major part, for some of them did hardly or very weakly beleve. Of this publike or common faith the Author mentions two effects, whereof the first is, the passage of the Israelites *through the red Sea, as by dry land* ] That arme of the Sea, which they passed, is in the Hebrew called *Suph*, that is the Russhie sea, because of the Bul-rushes therein abounding: but why among other nations it is called the red sea, Interpreters agree not; whether it be from the rednesse of the water, or the rednesse of the sand, both by the shore and in the deepe. or from king Erytha, whose name signifies *red*, and sometime possessed that Sea: neither is the knowledge of the thing any way materiall. This Sea, the waters of it being divided on each hand, they passed as *by dry land*. ] The word *land* is not in the Greek, but must be understood according to the Hebrew phrase usuall amongst them, as it is in divers passages of the Psalmes, and Mat. 23. 15. The causes of this their faith was, their evidence or sight of a thing unseen, and their subsistence of a thing hoped for, for God had promised them a passage thorow the middest of this Sea, as safe as on dry ground. Exod. 14. 15, 16. The truth of this promise being unseen, they saw and hoped for, and therefore they beleevved it. *Which the Egyptians assaying to do were drowned.* ] The other effect of their faith upon the Egyptians, or rather an effect of defect of faith in the Egyptians, who having in them no true faith at all, but presumption enough and too much rashnesse, would needs imitate the fact of Gods faithfull people, and in their presumption assaying to passe the red Sea, as the faithfull had done before them, were therein drowned. And that fact which to the faithfull was a meanes of their salvation, was destruction to unbelievers, who would seeme to be faithfull. For the drowning of the Egyptians in that Sea, was an effect of the Israelites faith, because they had a sight of it unseen, for God had promised the Israelites upon their passage thorow the red Sea, not only salvation to themselves, but destruction to the Egyptians, whom they should never see more. Exod. 14. 13. For hereby the Israelites saw that destruction of the Egyptians which was not yet scene, and therefore did beleve the truth of it, whereupon followed the effect of it.

30. *By faith the walles of Iericho fell downe, after they were compassed about seven dayes.* ] Having amply exemplified the faith of Moses, who was the first Captaine over Gods people to bring them out of Egypt: now he seconds Moses with the faith of Joshua, who was the second Captaine of that people, to give them entrance and possession in the land of Canaan: yet this is so intended of Joshua, as the people also are joyned in faith with him; for they also did partake both in the action and benefit of this faith. The action or fact of this faith was, the *Compassing about of Iericho seven dayes.* ] Iericho was a fortified towne, so strongly defended or shut up, as the Scripture termes it, that it was impregnable,

pregnable, and the Israelites had no hope to take it by assault: and because it was a frontier towne to the land of Canaan, therefore unlesse they first take Jericho, they can have no passage to march further into the land of Canaan, but are there wholly intercepted and stopped from all entrance into the land promised. Jericho therefore must needs first be taken; and because it cannot be conquered by force of armes, therefore it shall be taken by force of faith, *after compassing about the walles of it seven dayes.* ] God who is so powerfull that hee could create the world in six dayes, could have destroyed Jericho in lesse then seven: yet God who is so mercifull, that hee gave the great City of Ninivie fourtie dayes, would give little Jericho seven dayes; for God who sent Jonas to them of Ninivie, had provided Rahab for them of Jericho, as a Prophet and a Preacher of repentance unto them. For she who for her selfe had such faith to beleve in God, would gladly have preached the like faith to the Citie, that God who is the God in heaven above and in earth beneath; had given that land to his owne people, as shee her selfe had before acknowledged to the spies of Israel. Josh. 2. 9 11. But because they of Jericho were so wicked, that shee durst not preach this faith among them, and so obstinate, that if shee had preached it, yet they would not beleve it, therefore by the faith of Gods people, after seven dayes compassing, the walles of Jericho shall fall downe. Now the cause of this faith in the people of God, was their evidence or sight of things unseen, and the subsistence they had of a thing hoped for; for God had promised them by the mouth of Joshua, that upon this fact of compassing the Citie seven dayes once a day, and the seventh day seven times, the wall of it should fall downe flat. Josh. 6. 4, 5. The truth of this promise being yet unseen, they saw and hoped for, and thereby grew their faith to beleve it.

31. *By faith the harlot Rahab* ] There are that thinke that Rahab was not an harlot, but an Inkeeper, or Taverner; which because they are wont sometimes to be harlots, or to receive harlots that frequent their houses, therefore among the Hebrews, the name of harlot is applied to hostesses. But this signification of the Hebrew word *Hazzonah* they prove not by examples. Neither is it for nothing, that the Scripture whensoever she mentions the example of Rahab, to whom God shewed so much favour and mercy, forgets not to give her this attribute of harlot. For it seemes to doe this, thereby to shew, the great force of a true and lively faith, because by vertue thereof, many attaine to justification and impunity, who otherwise by their life little deserve it. Now if the Hebrew word *Hazzonah* signified onely a publike hostesse, when it is uttered of Rahab, and not an harlot properly so called, this singular commendation of Rahabs faith were utterly lost; which notwithstanding James and this Author endeavour to expresse. *Perished not with them that beleaved not* ] The inhabitants of Jericho are

are called unbelievers, because they would not believe, that the God of heaven had granted to the Israelites the possession both of their city and of the whole land of Canaan, or because believing this grant of God yet they would not obey it, by giving way to it; for the word *unbelievers*, signifies as well unobedient as unbelieving. And they were disobedient, because they would not admit but opposed the people of God, whom they knew were approaching, and had heard what strange works God had done for them, and consequently would not submit to Gods way. For if herein they had joyned with Rahab, to have believed as she did, they might with her have escaped the destruction of their City and their owne ruine. For that Law of God which had appointed so many Nations to the slaughter, was by collating it with another Law to be understood to take place, with the exception of those that should freely submit to things commanded them, and should renounce the worship of their Idols and false gods. All which appears by the example of Rahab and of Solomon who tooke the remnant of the Canaanites to his dominion under tribute, 1 King. 9. 20, 21. *When she had received the spies with peace*] She abstained from all injury towards those spies her selfe, and from all treachery in discovering them to others, and defended them from the violence of those that made inquisition after them: For these were the expressions of that peace wherewith she received them. And this her faith was not idle and empty, but testified with a notable action of triall. For she did not onely receive those spies with the danger of her life, but she hid them, and afterward dismissed them with many difficulties. Which fact of hers, how available it was to her justification, both the thing it selfe declares, and S. James openly testifies, Jam. 2. 25. *Likewise also was not Rahab the harlot justified by workes when shee had received the messengers and had sent them out another way.*

32. *And what shall I more say?*] As if he had said; Why should I stay longer in relating of single examples of those whose faith is testified in Scripture? For the time would faile me to tell of Gedeon, Barac, Samson, and of Jephth, of David also, and Samuel, and of the Prophets. Hee placeth David, though latter in time before Samuel though elder, not onely for the greater dignity of David, but also because Samuel came neerer in quality to the Prophets, with whom he closeth; And David came neerer to those Heroes forenamed, as Gedeon, Barac and Samson; for he was a middle person betwene the Heroes and the Prophets, and was indeed both.

33. *Who through faith subdued kingdomes.*] This is principally referred to David who subdued some kingdomes. But this was done by faith, because when God promised him victory over his enemies, he believed it, and upon his believe thereof did make warre upon them; whereof we may reade severall Psalmes of David, composed by him



to that purpose; and among others, Psal. 2. 18. 20. and 21. *Wrought righteousness*] Such were also the same David, Samuel and the Prophets. Here in like manner it appeares, that faith taken strictly and properly differs from the working of righteousness, as the cause from the effect; because righteousness is the effect of an effectuall faith. *Obtained promises*] These seeme rather to signifie, that by faith they obtained new and extraordinary promises; such as that promise made to David, that the Kingdome should be settled upon his posterity for ever, and that Christ should be borne from his line, then that they obtained the effect of Gods solemne promises. For if that effect be taken for immortall life, it is false, as it is taught afterward, ver. 39. But if we take it of the blessings of this life, they scarce seem any other, then victories and triumphs over their enemies. But these are particularly related in the verse following: unlesse we say that those promises which they obtained are specified and reckoned up in the verses following; and so after he had said, that by faith they wrought righteousness, he rightly addes, they also obtained the promises, namely those which presently he would specifie in particular, even unto those words of verse 35. *Others were tortured*] And so as from thence it followeth; where after he had reckoned up divers calamities which the servitors of God supported by their faith in God, had endured, at last, he addes, that they received not the promise. It may seem therefore the Author would say, that some by their faith obtained the effect of Gods promises, as namely they before mentioned, who in this life attained those great benefits of God which he reckoned up: but others afterward mentioned, though they had no lesse faith in God then the former; yet enjoyed not the performance of Gods promise, because they were deprived of their lives for their righteousness and faith in God. *Stopped the mouths of Lions*] As Daniel did, the history whereof is extant, Dan. 6.

34. *Quenched the violence of fire*] As those three young men in Babylon, who seem in a manner to be accounted among the Prophets, see Daniel 3. *Escaped the edge of the sword*] As many of the Prophets did, whose lives were attempted by the Kings and the people, as Elias, Elisha, Jeremy, Micheas. *Out of weaknesse were made strong*] By recovering from dangerous and deadly sicknesses, as Ezechias, 2 King. 20. *Waxed valiant in fight, turned to flight the Armies of the aliens*] As Sampson and David; though we may refer this valour, not only to their courage of minde, but to their strength of body. Of Sampson, see Judg. 14. and the Chapters following: Of David, Psal. 18. 35. 37. &c. And hither we may refer those severall Worthies of David, of whom we read, 2 Sam. 23. and 1 Chron 11.

35. *Women received their dead raised to life againe*] Namely by the faith of the Prophets Elias and Elisha, see 1 King. 17. 19. & 2 King. 4. 21.



and in the latter of these two miracles there was an access of the mothers faith also. *And others were tortured*] The word *others* doth shew that the Author now speaks of another sort of persons eminent also for their faith: Namely, of such whose faith was not conspicuous for victories or warlike exploits, which belong not so much to Christians, nor for the sole workes of righteousness, or other notable gift of God, as their faith was of whom he spake hitherto, but of a faith whereof tryall was made in suffering persecutions and grievous afflictions for God and Righteousness sake, which is more properly a Christian Faith. For of the same faith the effects are divers. The torture here mentioned is in the Greeke *sympanized*, which is a torture whereby a man is distended or stretched alive like a drum, and then beaten with cudgels as a drum is, which kinde of torture is in use at this day among many Nations. And it was inflicted upon Eleazer that reverend old man, in the time of Antiochus the persecuter, 2 Maccab. 6. For without doubt the Author in this place had respect to those times. Although some of the afflictions which hee afterwards mentioneth, happened in the time of Elias under Ahab and Jezebel; see 1 King. 18. 4. 13. and Chap. 19. 10. *Not accepting deliverance*] When deliverance or release from their tortures was offered them upon condition to renounce Gods Law, they would not accept it, see the history of Eleazer, 2 Maccab. 6. 19, 30. for to those words there, the Author seems to have relation here. *That they might obtaine a better resurrection*] He shews with what faith, and with what hope they endured their tortures; namely, because they beleevd and hoped, they should obtaine from God a farre better resurrection. But whence did they gain this faith and hope? Certainly, not from any open or clear promise of a resurrection, extant in the Law of God: but only trusting upon the sole goodnesse, righteousness, and power of God. For seeing they did strongly beleve, that God is, and that he is a rewarder of them that seek him; and yet saw, that unlesse with extreme wickednesse they would forsake the Law of God, they must suffer heavy calamities, as banishment, imprisonment, tortures and cruell deaths, they were here-upon raised into this hope, that there were rewards laid up for the vertue and piety of Gods worshippers to be received after this life, and that it could not possibly be, that God who is most gracious and righteous, should have no reward in store for that vertue and piety which of all other is the greatest, & doth cost men the losse of their lives, then which nothing can be dearer unto them. Thus therefore God, even under the Old Testament, did with such rudiments by little and little exercise his people toward the hope of another life: although there can be no doubt, but that the servitors of God were under those hard and sad times of persecution inspired by the Spirit of God, and did thereby so much the more taste and swallow this hope in their soules.

Now

Now if they, by hope of the future Resurrection, whereof they had no open promise of God, and knew not in any certainty the future quality and blessednesse thereof, did suffer such grievous calamities for their constancie to Gods Law. How much more should we, who have an open promise of the resurrection, and know both the future qualities of it, and the great happinesse that will accompany it, feare no terrors, no banishments, no torments nor punishments for Christ and for righteousness sake. As it is usuall in comparisons, he tacitly calls their deliverance from punishment, a resurrection, by way of abusio, while he opposeth it to the true resurrection as to a condition much better. Therefore they despised deliverance, which was but an umbratious and transitory resurrection, to obtaine the true resurrection accompanied with eternall life and happinesse.

36. *And others had triall of cruell mockings and scourgings*] As the mother with her seven sons, 2 Macab. 7. *Yea, moreover of bonds and imprisonments.*] While Antiochus did rage in his persecution, there must needs be a great number of those, who because they would not forsake the Law of their God, were cast into bonds and prisons; from whence a while after divers of them were drawne forth to divers punishments, which are presently mentioned.

37. *They were stoned, they were sawne asunder, were tempted, were slaine with the sword*] He recounts divers kinds of punishments, which of old the worshippers of God endured, trusting and relying upon God; that by their example he might stir up the followers of Christ to the like constancie in their sufferings. *Were tempted*] In the Greek it is *ἐπειράθησαν*, which some suspect to be corrupted, and to be read for *ἐνέπρησαν*, they were burned. And indeed, if this word were usuall, there could seem no doubt of this reading, for it might easily be written by changing the vowell into the diphthong; seeing the sense is very agreeable to the place. For here are recounted divers kinds and means of death, as stones, sawes, axes, swords, and among which fire also may well be placed. But *tempting* seems not any of the number. For *temptation* is a thing generall and common to all who suffer persecutions for righteousness sake. And withall *temptation* doth imply the constancie of them who are tempted. But if we must needs read it *they were tempted*, then we must understand it of some particular kinde and forme of temptation, wherewith persons in distresse might easily be overcome, and drawne from their constancie; as for example, when a man is solicited to some fained act, or to some ambiguous words, by promising him safety, and some good rewards besides, to condescend to this, that though he will not truly recede from his former way, yet that he seem to recede from it. For after this manner we read El'eazer wastempted. Now for a man to overcome such a temptation by lending no care nor minde unto it, but rather dye a cruell death, then to staine

the reputation of his confession and constancie with the least shew of dissembling, is a great and a brave conquest. *They wandred about in sheeps skins and goats skins*] For they had no means to procure other garment or covering for their body, and therefore he presently addes, *being destitute, afflicted, tormented*. This is the reason, why they wandred about, and why in sheeps skins, and goats skins, because they were destitute of all worldly provision, and in all places where they came were afflicted and tormented, and therefore they wandred from place to place in that despicable and poore manner. All which miseries happened unto them in the times of the Maccabes under the persecution of the cruell Antiochus.

38. *Of whom the world was not worthy: they wandred in deserts and in mountaines, and in dens and caves of the earth*] The Author interposeth the former words of this verse, to shew the indignity of the usage and foulness of the injury, which the wicked inflicted upon the true servitors of God. As if he had said, these good men were constrained to wander like wilde beasts, and to hide themselves like wilde beasts in deserts and mountaines, in holes and caves of the earth: but among men in Townes and Cities, they could have no abode, though for their piety and faith toward God, they were of such worth and respect, that the inhabitants of the whole world were unworthy of them. Of this carriage, Christians especially ought to take notice, when they see worthy persons to be vexed, banished, afflicted and slaughtered of the unworthy, good men of evill, and the innocent of the wicked. For as the Author would intimate unto us, it may be, that the world herein did in a manner punish her selfe, in that shee persecuted and banished such holy persons, and drave them away from her, of whose conversation and company she was altogether unworthy.

39. *And these all having obtained a good report through faith, received not the promise*] The word *all* seems in the intencion of the Author, to be chiefly referred to those persons last mentioned, who for the love of Gods Law suffered such great calamities. For the former persons mentioned before them, obtained some promises of God as rewards of their faith: but these latter that were persecuted and slain for the testimony of Gods Law, had none. And yet, all their faith who were mentioned in the former place, was not such a faith, as to be of it self a saving faith, or such an one, which could procure them eternall life, which the Author here understands by the name of *the promise*, unlesse something else were added, particularly that faith which concerns only wars, or had some certaine thing proposed for the matter of it, as the recovery of their health, or the raising of their dead children to life, and which was perpetuall in them, working in them that had it, true righteousness and piety, for there is no cogent reason constraining us to affirme, that it was such a faith: See what the Author hath affirmed, ver. 33, 34, 35. *A good report*



*part through faith*] They obtained the praise and commendation of their faith in the Scriptures, See ver. 2. *through faith*] Partly because their faith was the cause, why they performed such worthy acts, as deserved great praise and commendation. Partly, because such a notable faith in God, was of it selfe the cause and matter of that good report and commendation. *Received not the promise.*] The article *the* doth shew, that some excellent promise is here designed out; namely, that which is peculiar and proper unto Christians, which hath none greater and more excellent then it selfe; the promise I meane, of that truly blessed and eternall life, which though it were not openly promised to them, but only to us, yet it shall be given to them as well as to us. But the word promise is taken here materially for the thing promised.

40. *God having provided some better thing for us*] Hee addes here the cause why they have not yet received the promise. For the Hebrews might thinke, that God in this respect had not dealt so well with them, that they had not yet received the reward of their faith, workes and sufferings. The Author therefore meets with such surmises, and shews it was done for this reason, because God had provided some better thing for us. But here it may be demanded, wherein our condition is the better, in that they might not receive that promise, nor bee perfected without us? For if they had received eternall happinesse before, would the summe of our happinesse have been any thing the lesse? Or is our happinesse any thing the greater, because they are made to stay for it? The Answer to this may be twofold, and according to the twofold Answer, there will arise a twofold sense of these words. The first Answer is, That God would herein provide for our dignity, and make our happinesse the more illustrious. For although if we regard the thing it self, nothing would either be taken from our happinesse, if they had obtained eternall life without us or before us; or will now accrue unto it, that they have it not without us, but together with us; yet respectively and comparatively, we should have been far inferiour unto them, if they without staying for us, had been long since invested in heavenly joyes. But now, seeing they are constrained to stay for us, and may not enjoy that promise before us; hence appears, that the dignity of Christians is very great, and that their happinesse is made much more conspicuous; seeing there are none who can seeme to obscure it; by preventing it with a fuller or more early happinesse. And certainly very convenient it was, that God should so provide for it, that they who had obeyed him, only according to the ordinances of Moses, should not prevent in happinesse those who compose their lives and manners according to the perfect Law and discipline of Christ; and that they who never had any open promise of eternall life, should enjoy that life before them, who had an open and cleare Covenant for it. But rather, seeing by Gods goodnesse they were to bee made

*A question.*

*Answer 1.*



Answer. 2.

made equall to Christians in the reward of that happines, should in this be made inferiour to Christians, in staying for them to receive Gods promises; and that as secondary guests, who were not openly invited to the banquet, they should have their access, by, and with them, who were truly and first invited; and not enjoy those heavenly banquets so long a time before these. And therefore the words *some better thing* may be taken two wayes; either as our state compared with their state, may be said to be better; or as our present state compared with our future state may be said better, if they had received Gods promise long before us. But because that in it selfe doth neither increase our future happines, nor in like manner doth decrease their future happines, therefore the Author seemes to say *some better thing* to shew, that he understands some such better thing, which onely in some sense and in some respect is better. For the word *some thing* is often used in such formes of speech, to diminish the signification, and detract somewhat from the proprietie of the word whereto it is adjoynd. The other answer which happily is more sutable to the sense and words of the Author, is this. The Author therefore speaks thus, to intimate that the end of the world is at hand, when the reward of eternall life shall be given to the godly that beleve in God; wherefore, if those ancient worshippers of God had long since enjoyed it, wee that were not then in being might have failed of it. Therefore lest wee should be excluded of it, God did deferre both the end of the world, and the reward of his worshippers; and by this meanes provided something better for us, then otherwise should have been, if they who went before us, without staying for us, while we were yet unborn, had alone by themselves attained eternall happinesse. For the reasons why wee rest not in the former sense, are. 1. Because by admitting that sense, it doth not sufficiently appeare, how God hath truly and really made our condition better by this, that they who went before us, were not long since rewarded with eternall life, but are made to stay for our salvation; whether our state be compared with their state, or with our owne future state. For certainly by this meanes our state is not made better then theirs, but onely each of our states is made equall. Also how is our present state made hereby better then our future, if God had otherwise determined it? For what was it, that God had appointed unto us? was it not the reward of eternall life to be bestowed upon us at the end of the world, in the consummation of this present age? but this remaines whole and intire unto us, neither is it really decreased if we suppose them long since saved: neither is it increased, if we suppose them not saved. They lose much by it, in that they yet enjoy not Gods promise of eternall life, but what doe we really gaine by it? you will say, their condition would have beene better, and ours worse, which because now it is not worse, but equall to theirs, therefore it may be

be said to be better now then otherwise it would have beene. But all this is rather subtiltie of words, then solidity of matter. If this had been the intent of the Authors minde, could he not, nay, must hee not have spoken much more clearly, thus: that God therefore hath not yet given them the reward of eternall life, lest they should bee farre superiour unto us; and so much the rather, because it doth not forthwith follow, that our state is therefore truly better, because it is not worse then theirs. For this would indeed be true, if nothing were abated them: but seeing all that portion of happinesse whereby they were ancients then we, is abated them; certainly by this meanes our happinesse is nothing more, but theirs only something lesse. And the former sense requires that the particle *without* in the words of the Author, should signifie all one with *before*, that is, not to exclude us from perfecting simply, but onely from the same time of perfecting. But if this were the minde of the Author, he might as easily have said *before as without*; yea, he should have rather said it, seeing the usuall force of the latter particle is simply to separte and exclude that, whereto it is adjoynded, who sees not, if wee respect the proper and native signification of the Authors words, that it is all one as if he had said, *they should not be perfected excluding us, or we not being perfected*. And howsoever the particle *something* doth sometime diminish the signification, yet the matter it selfe in this place seemes to require, that it signifie no small or respective good, but some singular advantage greatly necessary to our condition, which is the usuall force of that particle. For such a thing it must needs be, that was the cause, why such holy men, so deare unto God, and dead so many ages past, should not to this day enjoy the promise of God, and receive the reward of their labours and sufferings. And in this argument, wherein we debate the causes, why God should for so many ages deferre the effect of his promise, what either may, or can, or must be brought of greater moment, then that by this meanes, God in the meane time hath exceedingly provided for us, who should otherwise have been excluded from that eternall happines, if the time appointed for the *perfecting* of the godly, had been long since expired? Piscator a good Interpreter had seen this sense, and rightly explicated it, if hee had not referred the word *promise* to the first coming of Christ upon earth, contrary to the minde and scope of the Author, but had related it to the reward of eternall life as hee ought to have done. Neither hath any man cause to object, that persons yet unborne are non-entities; and non-entities as wee say, have neither affections nor conditions, and therefore nothing can be done to them either better or worse, nothing ordained or provided for their good or evill: or if all should bee continually borne, then wee must fall upon an infinite proceeding, and so no time would bee fixed for the godly wherein to attaine their reward. We therefore answer, that non-entities are of two sorts,

forts, either such as actually onely have not being, although afterward they shall or may have it, or such as necessarily neither have being, nor ever shall or can have it. Of these latter nothing can be truly said or affirmed: but of the former non-entities many things may and commonly are said, and their state may sundry wayes be better or worse; for hence both Philosophers and Lawyers call them possibilities. So Christ said of his betrayer; *It had beene good for that man, if he had never beene borne*, Mat. 26. 24. For when Judas was a non-entity or yet unborne: yet even then he was a possibility and might be borne; but his non-entity had beene better, if it had beene an impossibility, never to have beene borne. So sometime we call them happy, who were not borne in troublesome and sad times, whereto also in a manner we may referre the words of Christ; *Behold the dayes are coming, in the which they shall say, Blessed are the barren and the wombes that never bare, and the paps which never gave suck*, Luke 23. 29. In like manner, they who by their death have prevented some calamities by dying before they suffered under them, are in that respect commonly called happy; because they might have lived so long as to have suffered them. And in this sence a Philosopher said, That it was best for a man not to be borne; and it was next to best, to dye presently after he was borne. Contrarily, wee often call them unhappy, who dyed before they had brought their state to some happy condition, or lived not to see those happy times that immediately succeeded their death. Therefore in the number of these non-entities, they may be reckoned, who though they were yet unborne, yet might have beene borne. Hence with very good reason, as we may call those unhappy who shall never be borne, but are intercepted by the end of the world, and therefore shall never attaine that heavenly and eternall happinesse: so much more are we happy and blessed, who are already borne because by the providence and goodnesse of God the perfection of the godly is deferred to our times, whereby there remaines to us a passage and entrance to it. And to comprise the matter in a few words and answer briefly. In that decree of God, whereby he is said to have provided some better thing for us, who were not yet borne, then it would have beene, if he had long since perfected the godly, wee must be considered, neither as already borne, nor yet as to be borne after infinite ages to come; but as they who might be borne, while yet the end of the world was not for many ages to be deferred; and Gods decree being passed, must be borne. Happy therefore we are by vertue of this Decree; but otherwise wee should have beene unhappy. *Better for us* that is, for us that are Christians; for this must not be restrained onely to the Hebrewes, to whom this Epistle was written: but must be extended to all men under the same covenant, namely to all Christians. Whence in a manner it appeares, that the former examples of those who



who suffered such various afflictions, belong to the Jews under the old Covenant, and not to the Christians under the new. *God having provided*] Gods Decree is here signified. For the thing here specified, depends onely from the decree and ordinance of God; as if he had said, God having procured, for to provide, is to procure. *That they without us should not be made perfect*] How variously the Author useth the word *perfecting* in this Epistle may appear from our former explanations: and here he takes it in a sence different from all the former. He said in the last verse preceding, that they received not the promises; and now he iterates the very same thing, and saith in other words, *they are not made perfect*. And therefore in this place to receive the promise, and to be made perfect, that is, finally to attaine eternall blessednesse, is all one thing. And in this sence it seemes he used this word of Christ, before chap. 5. 9. where he opposed Christ being made perfect, to Christ subject unto sufferings. Now they who do receive that promise of eternall life and happinesse, are fitly said to be perfected; first, because before they attaine it, whether they are living or dead, they are many wayes imperfect; and secondly, because when they have attained it, they have filled up the measure of their happinesse, and made it so absolute, that it neither hath any defect, neither can it receive any access, but is for ever finished.

### The Contents of the 11. Chapter, are,

**Notions.** *The principles of Faith are two.*

1. Every subsistence of a thing hoped for, is faith.

2. Every sight of a thing unseene, is faith, ver. 1.

*The necessity of faith is, that without it, it is impossible to please God ver. 6.*

*The chiefe points or specialties of faith are two.*

1. To believe that God is,

2. To believe that he is a rewarder of them that diligently seek him, v. 6.

1. Doctrine. By faith we know the world was made by God, v. 3.

Reason. Because in the things that are seene we have a sight of things unseene, ibid.

2. Doctrine. By faith the Patriarchs obtained a good report, ver. 2.

Example. As Abel, Enoch and Noah, Abraham, Isaac and Jacob, Moses, Joshua and Rahab, &c.

Reason. 1. Because they had a sight of things unseene which God had promised them.

2. Because they had a subsistence of things hoped for, for they hoped for the things promised.

3. Doctrine. The Patriarchs have not yet received the promise.

Reason. Because God hath so provided that they without us should not be made perfect.

CHAPTER



## CHAPTER XII.

I.



*Herefore seeing we also*] He enters upon an exhortation to the Hebrewes, to be constant in the faith, especially not to be discouraged by reason of the afflictions which they suffered. And this exhortation he inferres from the examples specified in the former Chapter, and confirms it with new arguments, for their better encouragement. *We also, q. d.* Let not us shew our selves inferiour to them, whose examples were formerly mentioned: but let us also performe the same things which they did. *Are compassed about with so great a cloud of witnesses*] The Author addes this, because it is of great force to stir us up unto the course and conflict of our faith. And in this his exhortation, he useth an elegant allegory, drawne from the similitude of a race which was a thing then much in use. He brings us in, as it were upon a spacious theater, whereunto a multitude of spectators are collected, which having filled all the seats and rooms doth encompassse the runners round about like a thick cloud: and he makes us to be runners, having the eyes of such a multitude of spectators upon us. And as anciently such a multitude of spectators did adde courage to the runners, and was a mighty spur unto them to contend for the victory; so also to us, so many witnesses, who have themselves formerly laboured in the same race, should adde courage, that we might runne the race begun to the utmost of our strength and breath. He calls them witnesses not only in allusion to the spectators at a race (as wee said) who are a kinde of witnesses of their activity that run; but also and much rather, because they testifie of God, of his righteousness and goodnesse, and all of them with one voice, as it were, say, that God is, and is a rewarder of them that seeke him; and that he as the supreme depositary keeps the prize for them that run well: that he is most faithfull in his promises, and can even after death make them happy, who have spent their life for his sake. For by witnesses in this place wee must chiefly understand them, who testifie Gods faithfulness and goodnesse with their blood; and hence are eminently called Martyrs, i. witnesses. *A cloud of witnesses*] That is, a great multitude of witnesses, which carry the shew and bulke of a cloud. Hence God himselfe comparing the multitude of our sins to a cloud, saith, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sinnes, Isaiah 44. 22. *Let us lay aside every weight*] Hee recedes not from his similitude

family proposed. For they that will contend in the running of a race, must free themselves from all weights, and lighten themselves as much as they can. By *weight* in this spirituall race of faith, wee must understand the love of this life, and the care of things pertaining to it, where-with our soules are burdened and pressed downeward to the earth as it were with a great weight. *And the sinne which doth so easily beset us*] He seemes to allude to long and loose garment, which unlesse they be laid aside, are a great hinderance to runners, about whose legs such garments doe easily wave and wrap themselves. By *sinne* he seemes to meane all outward vicious acts, as before by *weight*, he signified the inward vices of the soule. For vicious acts doe easily insinuate themselves upon us in our race of faith, and greatly retard us in our course begun, unlesse we cast off all our love to sin; for as often as we commit an actuall sinne, so often we fall as it were in our course of godlinesse. *And let us runne with patience, the race that is set before us*] This race, is the course it selfe wherein we strive by running: for in the Greeke it is *δωδ*, whereby is signified all kinde of strife in this manner, whether it be by running, wrestling, hurling, or any other way: but here he speaks of running. Therefore to runne the race is nothing else but to strive by running; and by this strife in running he meanes especially the strife of our faith, which consists in this, that we never be cast in our hope of Gods promises made by Christ, especially when wee are to doe or suffer some hard matter for Christs sake. To this strife particularly Paul exhorts his Timothy, when he calls upon him, to *fight* the good fight of faith, 1 Tim. 6. 12. And the very same is signified by this Author, when in the next verse willing to excite us to this strife, and to strengthen us for it, he requires us to looke unto Jesus the Author and finisher of our faith. For this we must therefore doe, lest we should waver in our faith, fainting and failing under it, for this is opposed to the strife of faith, ver. 3. This race is said to be set before us, namely by God and Christ, because the price or reward of eternall life is appointed us upon no other condition, but of our running this race. And wee are commanded to runne *with patience*] either because without patience it is impossible to keepe our faith with God: or rather because this race or strife of faith appeares and shewes it selfe in nothing more, then in a constant suffering of adversaries, in so much that he who with an invincible courage doth suffer all evils for Gods sake and Christ, is thereby truly said to runne the race of faith, and to fight the fight of it. For faith by enduring and suffering all things doth strive with afflictions, and will not be conquered or foiled by them. *Looking unto Jesus the author and finisher of the faith*] Here hee shews, from whence especially we must procure courage and strength for our race of faith and patience, and what should incite us to runne

stoutly, and beare all things patiently for righteousness sake. Namely, the example of the Captaine of our faith, upon whom we must cast and fasten the eyes of our minde; considering seriously, both what he did and what he suffered; what a race he ran, and what a prize hee obtained having finished his course. But he calls him not the Captain of faith simply, but *of the faith*, adding the article *the*, to specifie unto us some particular and singular faith, which is denominated from him, and called the Christian faith, because Christ was the Author and Captaine of it; not only because he was the first that taught it, but also the first that performed it, or the first that did run the race of it. And he is also called the finisher of our faith, because as he was the first Author that began it, so he is the finisher thereof to bring it to an issue and put an end unto it, for a thing is then finished when it hath attained the proper end. In like manner, our faith shall be finished, when it is come to the issue of it, whereby we attaine the salvation of our soules, which as Peter saith, is the end of our faith, 1 Pet. 1.9. And this end is attained through Christ. For the like reason it was, that this Author before Chap. 3. ver. 1. called Christ Jesus the Apostle and high Priest of our profession. For the appellation of Apostle, though it rather note that Christ was the first teacher of our faith, then the first sufferer for it; and contrarily the appellation of the Captaine of our faith, which here the Author useth, notes rather the latter then the former, yet both these appellations doe tacitly include both. But Christ is our high Priest especially therefore, because it is his office to procure the expiation of our sinnes, and the eternall salvation of our soules: in which point (as we said) consisteth the finishing and ending of our faith. For to this present purpose this appellation of Christ is very surable, and of great force to strengthen our minds and confirme them against all afflictions. For with what face should we forsake that faith, which hath so great a Captaine to it, and hath him for the finisher of it who is the Author of it? *Who for the joy that was set before him*] Christ to obtain the joy that was set before him, endured the crosse, and counterpoised the paine of death against the joy of eternall life. Hence it appears, that the joy of heaven, cannot be gotten at any lesse price then the crosse, if need require. And he saith this joy was set before Christ, in allusion to the prize that is proposed to them that run in a race, or strive at some other game. By Joy he understands that supreme and heavenly happinesse which Christ attained; and he calls it Joy from the adjunct of it, because it is accompanied with unspeakable and perpetuall joys, and withall is opposed to the paine of the Crosse which he suffered. Of such high advantage it is for thee, to endure trouble and torments for a small time, that thereby thou mayest attaine heavenly joyes and pleasures for ever. *Endured the crosse*]. The crosse hath in it two things extremely bitter, extreme paine and extreme shame: yet the shame of it,



it is to a noble spirit far more bitter then the paine of it; and therefore the Author addes, *Despising the shame*] It was a great shame and disgrace to the Sonne of God, who well knew the high dignity of his person, after he had delivered so many gracious doctrines, and wrought so many admirable miracles, after so great hope and expectation raised of him, to be seized upon by hangmen, dragged to execution, nailed to a crosse, lifted up on high, to endure the faces and eyes of all men upon him, and be set as a marke for the spears and darts of bitter tongues. Yet Christ despised all this despite, all this shame and this disgrace, that for a momentary shame, he might attaine everlasting glory, and for a temporall paine on earth, eternall joy in heaven. *And is set downe at the right hand of the throne of God*] This is added to shew, that Christ was not frustrated of his hope, but that hee received a large reward of his faith and patience. To teach us, that if we also follow him in this race, we shall have the like issue of our faith and patience. But the great dignity and glory to Christ, that is signified by his sitting at the right hand of Gods throne, is before explicated, Chap. 1. ver. 3. From this place and the other Chap. 8. 1. it appears, that when Christ is said to sit at the right hand of God; by Gods right hand is not understood his power and strength, as elsewhere it is; but in this phrase by a similitude drawne from men, is signified, that the place at Gods right hand is more honourable then that at his left. For otherwise it were not rightly said, the right hand of the throne of God, because a throne hath no hand nor is supposed to have any, but only a right side of it. And many times in the same sense, Christ is said to sit in the plurall number at the right hands of God, or his power. For when the power of God is understood, or a right hand is attributed unto him by way of analogie, it is not called the right hands of God in the plurall number, but his right hand in the singular. But when the right or left place is signified, it is commonly expressed plurally by right or left hands, though it be uttered in respect of one person only; See Mat. 20. 21. and Mat. 25. 33, 34, 41.

3. *For consider him that endured such contradictions of sinners against himselfe, lest ye be wearied and faine in your mindes.*] Hee expresteth the end and use of the example of Christ, why wee should diligently consider it, because we are to make this use of it, that our mindes may not bee tired with adversities and afflictions, and so wee become wearied and faint in the course of our faith and patience, which here by profession of Christ we have begun to runne.

4. *For ye have not resisted unto blood, striving against sinne.*] He exhorts them with a new argument, to an invincible courage in bearing the afflictions which they suffered. For it seemes he would make them somewhat ashamed, that seeing the miseries wherewith they were pressed, were not so grievous, as that hitherto they had drawne blood from them,



them, yet they begun to fail in courage and strength, contrary to Gods expresse monition. Here also he alludes to stripes, yet such as were by fencing or fighting, and not by running. For sinne would beat us from our constancy of faith and pietie toward God: but among the afflictions which come to be suffered of us for the love of Christ, is the abnegation or deniall of sinne, against which we must fight. In this fight therefore, while the combat is but upon our goods, our credit and reputation, the matter is not yet come to blood; but when cruelty, torture, and death chargeth upon our bodies, then the businesse is in good earnest, and the fight is in the heat. These Hebrewes as it seems, were not yet in danger of their lives for Christ: but their sufferings were onely mockings, reproaches, and spoiling of their goods, as appeareth, chap. 10. ver. 33. 34. The Authour therefore shewes what a shamefull thing it is, to turne the backe and flie at the first skirmish, as it were, and entrance of the fight. But when he brings in sinne for their enemy with whom they are to deale, he doth therein by a most effectuall argument, encourage them to an holy valour, lest they should fail in their combat with an enemy so base and dangerous.

5. *And ye have forgotten the exhortation.* And for and yet, by way of a particle aduersative. As if he had said. Though ye have not yet spent your life and blood for the love of Christ: yet the divine admonition or exhortation is slip out of your minde, wherein yee are commanded to receive the chastning of the Lord with a ready minde, and to beare it patiently. And consequently, yee have forgotten your dutie contained in that exhortation. For the Authour doth not reprehend them meerly for their memory that they had forgotten the words of that exhortation: but for their negligence, in not performing the duty therein commanded. We have said elsewhere, that hee is said to remember a person or a matter, who hath a care of it: and therefore hee that hath not such care, though otherwise hee remember him in mind, doth forget him. This hath place chiefly in commands, counsells, and exhortations, which are not given therefore, only to remaine in our memories; but they must so remain in our memories, as that they be put in execution and actually performed. And when the authoritie of the commandet or admonisher is so great, that it is not likely, but that hee who doth but onely remember the command or monition, would obey it with great reason; they may be said to forget it, who though they retaine it in a lively memory, yet obey it not. *Which speaketh unto you as unto children* The Author commendeth this exhortation from the qualitie of it, that it is very gentle and fatherly, in regard it termes them children to whom it is directed. For who but a froward and obstinate person would not give way to such an exhortation? The exhortation is said to *speak* by way of Metonymie, because he that exhorteth speaketh by it, or rather because it is the very speech

of him that exhorteth. Now the person who exhorteth, is openly Solomon, but secretly God, by whose instinct Solomon uttered this. Pro. 3. 11. Therefore in this exhortation God himselfe calleth us his children, from whence it follows that we should receive it readily, and observe it diligently. *My sonne, despise not thou the chastning of the Lord.*] When we make God himselfe to speak and not Solomon, then the name or Nowne of the Lord, must bee supposed to be put for the Pronowne my, after the Hebrew phrase. To despise, or (as it is in the Hebrew) to reject the chastning of the Lord, is nothing else but an unwillingnesse to bear it patiently, but to kick against it as against a prick. By the chastning of the Lord, the Author understands the afflictions, which the Hebrewes suffered for Christs sake: because many times God is wont to use such afflictions, not onely to make triall of men, but to make men good, and to amend them by a fatherly correction. And wee must conceive that this had then befallen those Hebrewes. *Nor faint when thou art rebuked of him.*] Another abuse of Gods chastening quite contrary to the former; and that is, to faint and sinke downe under it. For some when they are chastned of God, are of a stubborne and impatient spirit: others are soft natured, or have no spirit at all, whence it comes to passe, that being overcome with afflictions, they faint and forsaking their trust and hope in God, turne aside from the pathes of righteousness.

6. *For whom the Lord loveth, he chasteneth*] The reason expressed in the exhortation it selfe, why we should be obedient unto it, is because chastening is an effect and an argument of Gods love toward us: And what proceeds from Gods love, must not be despised or rejected, but be held in high esteem; neither must it defect our minds from faith and hope in God, but rather raise and encourage us to receive it. But we must note, that chastisement, that is, that correction or punishment which God inflicts upon us for our amendment, is a token and effect of Gods love; and not every punishment, which oftentimes is laid on men for their destruction: for this is the effect of Gods wrath and indignation, against which David supplicates in the sixth Psalme. Besides, this reason must be taken with a limitation; for God doth not chastise every one whom he loves (if we take chastising not simply for affliction, but for a punishment) but then onely when they deserve chastising, as for the most part they doe. But it appears by the scope and intent of the Author, that these words must be taken, as if it had been said, Whom the Lord loveth, he at last chastiseth, or sometime chastiseth. Which sentence is more fully expressed in the Hebrew text, if wee look upon the following words, as wee shall see presently. For otherwise we could not hence gather, that chastising is alwayes an effect and token of Gods love. For saving the truth of the words in the text, a man may imagine, that whom God loveth, hee chastiseth, but

but not conversly, that whom he chastiseth he loveth: so that it may be doubted, whether chastising proceed from Gods love or hatred. Neither are these sayings repugnant. *Whom the Lord loveth he chastiseth, and whom he loveth not, he chastiseth*; seeing God may chastise both these; unlesse as we said, we understand the particle *as last* in the latter part of the former saying; which in such sayings falles out very frequently. *And scourgeth every son whom he receiveth*] This is but a repetition of the same saying. In the Hebrew it is, even as a father the son in whom he delighteth; which is nothing else but the converse of the former saying; as if Solomon had said, whom God loveth, he chastiseth, and whom he chastiseth, he loveth. So that chastising is a most certain and undoubted effect and token of Gods love. *Whom he receiveth*, i. whom God adopteth, acknowledgeth and accounteth for his Sonne. For God doth not acknowledge all for sonnes, who call themselves the Sonnes of God.

7. *If ye endure chastening, God dealeth with you as with sons.*] From the former divine exhortation, the Author frames in a manner a new argument, to excite them unto patience in suffering of afflictions; because then God dealeth with them as with sonnes. Ye have this commodity by your patience, that God offers himselfe unto you as unto children, and he on his part performes the office of a Father, so thereby ye have God for your Father. And God delighteth in him whom he chastiseth as a father in his sonne. For what sonne is he whom the father chastiseth not? It is the office of the father to chastise the sonne that deserveth it; and he alwayes doth it, unlesse many and great injuries have overcome his patience; and there be something that hee fears, more then he blames.

8. *But if ye be without chastisement*] To be without chastisement in this verse, is opposed to endure chastening in the former verse: whence it appears, that the word *endure* in the former verse doth not signifie the vertue of patience which is a duty belonging to the godly; but only the suffering or sense of paine which concernes their state and condition. Hee shews on the other part, illustrating the thing from the contrary, what an inconvenience it is for a man to be without chastisement, and to receive no trouble nor evil from God. And the inconvenience is this, that such goe not for sonnes, but are reputed of God as bastards and children of adultery, and changelings, which of all inconveniences is to man the greatest. We must therefore needs chuse one of these two, either to be acknowledged for the sons of God, and so undergoe chastisement: or if we will not be chastised, we must be accounted bastards. *Whom of all are perashers*] To be the Son of God, and to be chastised (at least as often as need requires) are conditions so connexed and coupled between themselves, that all the Sons of God must needs undergoe this Law, all must needs feeles their Fathers hand, and



and be partakers of chastisement. All must needs be partakers hereof, yet not universally, but generally; because there are few sons, or rather but one only, who deserved not chastisement, neither had any need of it. And yet even he was exercised with hard conditions, not that hee was partaker of chastisement properly, that is, of punishment; for what place could punishment have in him that was most innocent: but that by his stripes and wounds we might be perfectly healed. Hence the chastisement of our peace, or that brought us true peace and happines, is said to have been upon him, *Esay 53.5.* in which place, the word chastisement must by way of synecdoche be taken for affliction. *Then are ye bastards, and not sonnes.* Ye are not truly borne of God, nor such whom God acknowledgeth for his sonnes and children; but yee are bastards and changelings. For they are bastards who goe for the sonnes of such a man, yet indeed were not begotten of him; and such are not alwayes acknowledged of their carnall fathers; but our spirituall Father cannot be deceived, for he knowes all that are not borne of him, and acknowledgeth them for none of his, and thereupon vouchsafeth not to bestow any fatherly care and chastisement for the framing of their manners and behaviour.

9. *Furthermore we have had fathers of our flesh, which corrected us* He shews by another argument; which is yet of affinity with the former, that we must endure Gods chastisements, and so endure them, that thereby we become corrected and amended; for such as do this, they only receive chastisement as they ought. The fathers of our flesh are our carnall fathers, that begat us according to the flesh, and produced us into this carnall life; for they are opposed unto the Father of spirits, as it presently follows in this verse. *And we gave them reverence* By the chastisements of our carnall fathers we were often made ashamed, both by the punishment and by the fault, and were ashamed of both. For chastisement brings with it, not only paine but shame: But if we referre this to our fathers, the sense will be, that by their chastisement we were so affected, as to reverence them, and for shame and fear of them, durst not offend against them. But if our carnall fathers who were the authors of our carnall life only, could by their chastisement effect this in us; how much more convenient is it, that the chastisement of our spirituall Father should produce in us the like effect. *Shall we not much rather be in subjection unto the Father of spirits?* To be in subjection, is in this place, to receive and endure that chastisement which proceeds from God with a ready and patient minde; and thereupon to shew our selves tractable and obedient unto him in all those things for the amendment whereof he chastised us. *The Father of spirits* That is God; who is opposed to the fathers of our flesh; to shew us, how much more it becomes us, to bee in subjection unto him, then unto these, because the spirit is far more noble and excellent then the flesh.



For God is not therefore called the father of spirits, and opposed to the fathers of our flesh, as if we had received our spirit onely whereby we live and understand from God, and our flesh onely from our parents; seeing God is no lesse the Author and Creator of the one then of the other. But by spirit is meant all that which pertaines to our spirit, and makes us to be spirituall; for this we owe to no other person but to our heavenly father. But he is called the father of spirits, because he hath begotten us according to the spirit, and he alone hath begotten all of us. *And live*] Hee shews the fruit and end of our subjection; the more to incite us thereto. And this fruit is eternall life, which to attaine is truly to live. Whence oftentimes it is eminently called by the sole name of life.

10. *And they verily for a few dayes chastened us after their owne pleasure*] Because he had said we should live, if we would be in subjection to the Father of spirits, tacitly intimating, that this effect would not follow upon our subjection to our carnall fathers; therefore now he shews, what great difference there is, betweene the end and scope whereat our carnall fathers ayme, as they are opposed to our spirituall father, and in this respect are not subservient unto him, and that end which God proposeth in the chastisement of his children. Whereupon it also followes, that we should farre more willingly submit our selves to endure the chastisements of God then of them; in regard they are intended for a farre greater good unto us, then the chastisements of our carnall fathers. *For a few dayes*, the good or benefit of their chastisement is of use unto us, but for a few dayes, that we may passe over this life which is concluded within the compasse of a short time, the more conveniently and honestly. For the Author by these words intends not to say, that the chastisement of our fathers lasteth not long: but passeth away together with our childhood and youth; for what doth this make to the purpose? Must we therefore be rather the more in subjection unto God, because his chastisement lasteth a long time or through all our life? Besides, the minde of the Author is to inculcate into us, rather the shortnesse of Gods chastisement, then the length of it; as we might perceive before, chap. 10. ver. 37. *after their owne pleasure*] They in their chastisements of us did not alwayes seeke our benefit, but were many times indulgent to their owne humours and passions; or if in some measure they sought our benefit, yet they did not alwayes use a right judgement therein. They did therein as it seemed good unto them, sometime after our desert, and sometime after their owne pleasure; and oftentimes erred through mis-affection or indiscretion. *But he for our profit*] But God is such a father that when he chasteneth his children, he alwayes directeth his eye to our benefit and profit; neither doth ever misse of his intent. *That we might be partakers of his holinesse.*] Here he specifies in particular the profit we gaine

gaine from Gods chastisement; that thereby we are sanctified in so great a measure as to partake of his holinesse; for the holinesse thereby wrought in us, is in a manner divine, resembling the holinesse of God. Wherein is also contained by way of Metonymy, the fruit of this holinesse, which is everlasting happinesse.

11. *Now no chastening for the present*] He seemes here to take away an objection. Some man might say, that all chastisement of it owne nature is unpleasing and bitter; and therefore it is an hard matter to endure it with patience. The Author confesseth this to be true, in respect of some time, that chastisement for the time present, all the while the affliction of it lasteth, seemes not so good, as indeed it is. *Seemeth to be joyous*] It doth not appeare or seeme unto us to tend unto joy; or the present sowrenesse and bitternesse of chastisement, while the smart of it is upon us, doth not seeme to us, of that quality, that it should determine and end in great joy and pleasure. *But grievous*] It seemes to bring nothing else unto us but smart and griepe; for all chastisement brings griepe or paine, else it should not be chastisement; for therefore we are chastised, that the paine of the punishment might repell the lust of sinne. *Nevertheless afterward it yieldeth the peaceable fruit of righteousness*] The fruit of righteousness signifies the fruit that is righteousness, by a genetive of the difference. And the word *righteousnesse* doth in this place signifie both the habit of doing righteously, and by way of Metonymy, the effect or reward following it, which is Justification, or the having of a right to life eternall: as in the former verse holinesse signified, both holinesse of manners, and the happinesse following upon it. And this fruit is called *peaceable*, not only in respect of righteousness properly taken, which brings us peace, that is, happinesse: but in respect of our justification to life eternall; because that consisteth in true peace which is our finall happinesse, and brings it with it. In a sence not unlike, Paul said, that blessed hope, Tit. 2. 13. for hope is there taken materially for the thing hoped, which is eternall life; which is called blessed, because it is blessednesse it selfe, and makes them blessed who attain it. *Unto them which are exercised thereby*] He specifies here the persons to whom this peaceable fruit accrews, and they are such as are exercised by chastisement; for chastisement is an exercise to godlinesse and righteousness. And they are said to be exercised by chastisement, who either simply have beene agitated and afflicted with corrections, yet so as tacitly it must be supposed, that the persons thus exercised, did profit in the course of vertue and piety as much as need required; or who by their chastisements unlearned to do evill, and whose minde by that meanes was framed to every good habit of well-doing; so that withall is also signified the effect of that chastisement, together with the persons profited by it.

12. *Wherefore lift up the hands which hang downe*] After the Au-

thor had showed the great profit which wee receive by the chastisements of God, he from thence inferres an exhortation, that therefore we should not let fall our spirits, but rather raise them up, and with all alacrity proceed in the works and course of Christian piety. Hee tearmes their hands hanging downe, because they had beene remisse in the works of Christian duties, being tired as it were with diverse afflictions. He would therefore have them, not yeild to afflictions, but raise up their courage and stoutly go on in their works began of Christian piety, considering they saw that their afflictions proceeded from Gods love for their great benefit and profit. And *the feeble knees*] He draws a comparison from a man wearied with running or labouring, when the strength of the sinewes is so loosened, that the hands hang and the knees totter, and all the members seeme as it were out of joynt. The strength of these parts both of hands and knees they must resume, and proceed afresh in the course of Christianity till they have finished the race of it.

13. *And make streight paths for your feet*] By paths he understands our accustomed actions, which are frequently used of us, as paths use to be. And our paths are then streight, when they answer the rule of Christian precepts and are agreeable unto it. The Author in these words seemes particularly to admonish the Hebrewes, that they should deale candidly and openly in the profession of Christian verity, and not seeke any by-ways of hypocrisie and dissimulation: For they are said to walke streight, who deale candidly and openly, which Paul reproving Peter, calls *walking uprightly*, Gal. 2. 14. Contrarily, they who deale not candidly, seeme to walke in by-paths and by turnings and windings. *Least that which is lame be turned out of the way*] Hee haltereth or goeth lame, that in professing of the truth, or in his life and manners dealeth not so, as becommeth him. The Author intimates, that among them to whom he wrote, there were some who halted in the waye of Christian verity and piety, and did incline sometime one way, sometime another, who indeed did not wholly forsake the Christian Religion, yet were greatly propense to the Jewish, or to avoid dangers and persecutions, seemed propense. In which sence Elias long since demanded of the Israelites, who to comply with Ahab joyned in a manner the worship of Baal with the worship of the true God, and yet adhered firmly to neither. *How long halts ye betwene two opinions?* 1 King. 18. 21. *Be turned out of the way*] The Greeke word is *ἀλεσνῶ*, which may bee taken in two senses; either for the luxation or sprayning of some member or joynt necessary for walking, which being dislocated will not suffer us to walke at all, but wholly takes away all use of walking; or else for straying from the way, which to most Interpreters seemes most probable. The former of these agrees best with the Metaphor of halting and healing,



healing, which the Authour mentions presently after: but the latter sutes best with the preceding words; wherein wee are commanded to make straight pathes for our feet: and that to the end, that he who halteth in the path of Christianitie might not be turned out of the way, so that, to make straight pathes, and be turned out of the way are in a manner opposed. For if he, who in the right way maketh straight pathes, or goeth straight on, doth not erre from the right way, then certainly he that erreth or turneth out of the way, maketh not straight pathes. But it easily fals out, that he who halteth in the path, doth at last wholly forsake it, and turnes aside to the by-ways of vices. But it is not necessary, that the *healing* which hee mentions in the words immediatly following, should be properly and directly opposed to *turning out of the way*, but onely that *not turning out of the way*, should bee somewhat lesse then *healing*. For it is cleare, that the Authour compares things unequall betweene themselves, as appears by the particle *rather*, when hee saith, *But let it rather be healed.*] This *healing* here is opposed to the *halting* before, thus. Let him that halteth or goeth *lame*, not turne out of the way of pietie, or if he have turned out of it, let him returne into it againe, and leave his lamenesse or halting therein, which is to be healed of it: that being healed, he may walke on uprightly and strongly, lifting up the knees that were feeble, and fill his mind with alacrity in the service of God and Christ, for for want of this alacrity, the spirituall lamenes or halting comes upon him.

14 *Follow peace with all men*] Having finished his former exhortation to constancy in the faith, he now adds some precepts of Christian pietie; whereof the first is, to follow peace with all men. Which precept is especially most necessary to be observed of Christians, being persons exposed to all mens hatred, not onely for the attaining of salvation, but also for the avoiding of divers calamities, as Peter teacheth us. 1. Pet. 3. 13. *And holinesse.*] Som thinke that the word holinesse in this place, signifies onely chastitie, as we see Paul understands it. 1. Theff. 4. 3. and 1. Tim. 2. 15. But there is no just reason, why we should restraints a sentence which may have most conveniently a generall sense, and streighten it to designe onely chastitie; seeing other Christian vertues pertain no lesse then it to Christian sanctification, and seperation from the profane multitude of the world. See Ephes. 5. 26. where the word sanctifying or hallowing is extended to signifie the way of all pietie. *Without which no man shall see the Lord.*] Because in the Greek the article *the* is prefixed before the Lord, therefore according to the common language of the new Covenant, wee must here understand the Lord Jesus Christ, whom hee that shall see, shall also see God himselfe. And to see the Lord, and by him to see God, contains all our future happines of immortalitie, seeing, see him wee cannot before we are made like him in nature, by being made immortal. For this  
fight



fight of God must be understood of a cleare fight; and such an one, whereby, as John speaks, 1. Epist. 3. 2. Wee shall see God and Christ as they are; and of a continuall fight that shall last for ever, and a fight that shall flow from our conversation and company with the Lord. Wherefore he that desires the everlasting sight of God and Christ, let him seriously endeavour to be holy; that is, to sequester and separte himselfe from the profane multitude of the world, not only in profession, but in life and manners. For he to whom this holines is wanting, doth in vaine, poor wretch, flatter himselfe with the hope of happiness.

15. *Looking diligently*] Another part of our dutie is here declared; Namely, that wee should not onely have a diligent care of our owne lives, but we should also be as it were visitors and overseers one of another; that carrying a mutuall and common care for our common salvation, we might so much the more easily and certainly attain it. *Left any man fall of the grace of God,*] This is the thing against which we must provide and looke diligently that it happen not amongst us. By this grace is understood the grace of the Gospel, which is conveyed unto men, by Christ, then which no greater grace could possibly be done to mortall men. That man is said to faile, who either stands still under this grace, or drawes backe from it, as we saw before, chap. 4. 1. Such are all they who forsake the most sacred Religion of Christ, and will follow his Standerd no longer. *Left any root of bitterness springing up, trouble you.*] The Authour here alludes to the words of Moses, Deut. 29. 18. Wherein he likewise speaketh of Apostats. By root of bitterness (which is an Hebraisme for a bitter root) he understands Apostats, who are called bitter, because both they themselves are bitter and unfavoury to God, and to the godly, and also because they bring forth fruit like themselves, that is, very bitter and sowre. This root springeth up, or groweth, when a man dares utter unto others that Apostacie which he had before, but conceived in his mind, and onely cherished in his owne bosome: or when it so increaseth and gathereth strength in one person, that at last it spreads the infection of it upon others. For the manner of it is for the most part to grow up and get strength by degrees, as faith doth, which is contrary to it; for that which at the first is but small and weake, doth afterward increase and strengthen. And Apostacy doth breed trouble, when it opposeth the growth of faith and a good life in others; as plants and trees set too neere, hinder one anothers growth, or as weeds hinder the growth of corne. Although the Greek word *ἐνοχλῶ*, doth properly signifie to trouble and hinder a mans rest, which Apostats also commit, for they trouble the quiet and peace of the Church. *And thereby many be defiled*] Pollution or defiling in this place, seems to be put for infection, for many times by defiling, a thing is infected. So a garment defiled by the flesh, is said to be

be infected or spotted. Jude 25. by a Metaphor taken from the body, and a garment thereby infected with the plague. And hither wee may referre that which is said of the tongue, that it defiles the whole body. Jam. 3. 6. where defiling, seemes to be put for infecting; for in this sense the Metaphor is the more elegant, whereupon it is said a little after at the 8. verse, that the tongue is full of deadly poison. The same therefore might bee intended in this place, if wee respect the sense of it. For things properly are not defiled by rootes, but infected; for plants sometime doe infect plants by their mutuall contagion or touch of one another, yea by their very shadow which they cast upon other plants. But it may be the Author receding from the Metaphor of roots doth relate unto the persons of whom he spake; who by another Metaphor are said to be defiled; as often as they are infected with error or sinne.

16. *Let there be no fornicator or profane person as Esau.* It is doubtfull whether both these, the fornicator and profane person be to be referred to Esau. Of Esaus fornication wee read nothing in the holy Scriptures, unlesse wee referre hither his mariage with the women of Canaan, against the manner and custome of those holy men, who would not mingle their sons seasoned with the true worship of God, with their daughters, who were destitute of the knowledge of God. Therefore they might account such mariage uncleane and incestuous. And certainly we see God was provoked in this case, and thereby induced to bring the flood upon the whole world. Gen. 6. 2. &c. Besides, we read in particular of the wives of Esau, that they offended the minde of Isaac and Rebecca, in so much that Rebecca said to Isaac, I am weary of my life, because of the daughters of Heth. 1. (The wives of Esau) if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life doe me? Gen. 27. 46. And Isaac calling Jacob to him, charged him, saying, Thou shalt not take a wife of the daughters of Canaan; Arise, goe to Padan-aram to the house of Bethuel thy mothers father, and take thee a wife from thence of the daughters of Laban thy mothers brother, Gen. 28. 1. 2. See also in the same Chap. ver. 6. 7. 8. For although Esaus wives might bee displeasing and distastefull to Isaac and Rebecca by reason of their rudenesse, insolencies, and other vices, yet it is more likely, it was because they sprang from wicked parents and came from a prophane stocke, wholly alien from the Religion and worship of the true God, and were superstitiously addicted to religions false and impious. It appears also indeed that the family of Bethuel and Laban himselfe, whose daughters Jacob afterward married, was with all his household given to Idolatry and the worship of false gods, and was so bred from his very ancestors, as appears, Gen. 21. 19, 30, 32. and Joshua 24. 2. yet it sufficiently appears also, that in that

that family the knowledge and worship of the true God also was not wholly extinct, as in the time of Ahab it was not wholly extinct in the Kingdom of Israel, see Gen. 24. 50, 51. and Gen. 29. 32, 33. and Gen. 30. 6, 27. and Gen. 31. 19, 24, 25, 30. But the Canaanites were wholly ignorant and void of the true God. And what difference there is between those, who wholly renouncing the worship of the true God, serve only false gods and idols; and those who joyne the worship of the true God, with Idolatry and the worship of false gods, doth easily appear from 1 King. 17. 24. and so onto the end. Wherefore although Labans daughters were not free from the worship of false gods, as appears from the passage formerly cited, Gen. 31. 19, 32. and Gen. 35. 21. yet seeing they were also seasoned with the knowledge of the true God, they were therefore the lesse prophane, and came from a stocke the lesse wicked, and seeing there could bee found no women better, who were addicted only to the true Religion, it was therefore most fit as the case stood; that the sons of holy men should take their wives from these, and wive the women of Canaan, who were wholly prophane and wicked. The Author therefore might take these marriages in Esau as prophane, uncleane and incestuous: which also are most carefully to be avoided of all Christians, and so much the more, as they are more holy then the sortes of the Patriarchs. Notwithstanding the Author seems properly to brand that fornication, which was so growne into custome among the Gentiles, that it was scarce accounted any vice or dishonesty; as it plainly appears by the holy Scriptures, see Acts 15. 20, 29. Rom. 1. 29. 1 Corinth. 6. 13. And this sin he would have to be far from Christians. And in the prohibition of fornication is included also the prohibition of adultery, and of all kind of unclean pleasures, because they are greater sins. *Or prophane person.* That person properly is prophane, who esteems nothing holy, who either despiseth things holy, or discernes them not from things common. How this should properly agree to Esau, it doth not equally appear. For the birth-right which he despised and sold for so base a price, was not a thing properly holy, though it were a singular privilege, and not to be despised: either therefore it is not Esau who is called prophane, but only he is proposed for an example of a prophane person, in regard he did an act resembling prophanenesse. Or if hee himselfe be called a prophane person, he deserved that appellation by his likenesse to a prophane person, especially seeing his act seems to be a signe of a prophane person. *Who for one messell of meat sold his birth-right.* The first borne both seemed in a manner peculiarly sacred unto God, and were the first and chiefe heires of their parents, and by a naturall right had a prerogative and preeminence above their brethren. Whence under the Law the first borne was to have a double portion out of his fathers inheritance, which came to as much as any two



two of his brethren, Deut. 21. 17. Hence we read that the dignity royall was devolved from Reuben the first-borne of Jacob unto Judah, passing by also Simeon and Levi who were elder then Judah; because all these had defiled themselves with wickednesse. Reuben because he had gone up to his fathers bed; and the rest because they had stained their hands with the murder of the Schemites, and had made themselves incapable of that dignity. If therefore Esau were filthy and prophane, because he sold his birth-right for a morsell of meat; how much more are they filthy, prophane and wicked, who being chosen and adopted for the Sonnes of God in Christ; doe esteem so basely of their rights to heaven, which God through his infinit mercy hath conferred upon them, that they countervalue them with fornications, gluttonies, and other bale pleasures and sins.

17. *For ye know that afterward when he would have inherited the blessing, he was rejected*] That we might learne what great calamity is incident to prophane persons such as Esau was, and consequently how much it concerns us to shun prophanenesse; therefore the Author here shews what great incommodity it brought unto Esau, that afterward when he would have inherited the blessing due by the right of nature to the first-borne above others, and sued to his father Isaac for it, hee was rejected, because he had already sold it unto Jacob, and Jacob had already gotten that blessing, God so ordering the matter; the same calamity therefore remaines to all those, that by lusts and uncleane pleasures, and such like sinnes disable themselves from the right of that eternall blessing, whereto God of his great mercy had admitted them by adopting them for his sons. *For he had no place of repentance, though he sought it earnestly with teares*] The Author therefore addes this, lest any prophane person should thinke, that he could move God afterward by his tears and cryes, not to deprive him finally of that blessing which is heavenly happinesse. For the same condition will befall them that happened unto Esau, who found no place for repentance, though hee sought it earnestly with tears and cryes as the Scriptures testifie. From this place it clearly appears, that to enjoy the birth-right and the chiefe blessing otherwise due of course to the first-borne were things distinct. And Esau though he had not sold his birth-right, might notwithstanding, God so willing and disposing, have failed of the chiefe blessing, because it was already settled upon Jacob. For if Esau having now sold and lost his birth-right, would yet have gotten the chiefe blessing, and did sue with prayers and teares to his father for it, why might not Jacob though he had not gotten the birth-right, aspire to the blessing? was it not free for God to bestow it rather upon Jacob then Esau? Although therefore without the rejection of his birth-right, Esau might not be preferred before Jacob for the blessing, yet seeing he had formerly despised his birth-right; hee was altogether worthy to lose the



fruit of it also, that so he might faile of the blessing not only by Gods decree and pleasure, but by his owne fault and demerit. The pronounne *it* though it may be relative to the blessing, yet it rather seems referable to repentance; and yet not to the repentance of Esau, but of Isaac: For Esau must be supposed to seek that which he found not; for the Author doth manifestly oppose these two one to the other, but hee found not repentance, and therefore he sought repentance. For to find no place of repentance is all one with not to finde repentance, that the forme of the opposition may the better appeare; unlesse we say that one thing was sought, and another was not found; for the thing whose place cannot be found, that thing cannot be made existent. But now seeing Esau sought not his owne repentance, for he did repent of his fact, and testified his sorrow with tears and cryes, it remains therefore that by that repentance whose place could not be found, wee understand the repentance of Isaac, whereto Esau by his weeping and complaints would move Isaac, that he would revoke the blessing given to Jacob, and translate it upon himselfe. But he was therein disappointed and frustrated; for his teares and cryes came too late and did not help him. And this point the Author leaves to the consideration of all prophane persons, that after they have rejected or neglected their right to eternall salvation, their tears and cryes will avails them nothing, if they come too late, as all those doe, which only then are powred forth, when the time is past for amendment of life, and the time already come for judgement and punishment, or else their tears are not serious enough, and effectuell to a new course of life, and to true holinesse for the recovery of that right which they had lost. For the Author had determined it before, that without holines no man should see the Lord, ver. 14. And therefore a matter of this consequence must not thinke to be gained only with cryes and tears; wherein prophane persons can be as abundant, and commonly are more fluent then the true Saints of God. Hence it is manifest, what we are to thinke of that repentance and sorrow of minde as they call it, which appears in persons dying; who while they lived and were healthy, followed their finnes, or as the Author said before, sinned willingly after they had received the knowledge of the truth. For upon their death-bed, the time of a true fruitfull repentance is past, and they are called as it were to the tribunal of Gods judgement. For although it is better even then, to sue also for Gods mercy with tears and cryes, then by casting away of all hope, to doe nothing at all for the compassing of mercy; yet by force of the new Covenant, if death follow, and no time granted them for the putting off the old man with his workes, and putting on the new, they cannot be saved. Therefore such have need of some extraordinary grace and favour from God, which we have reason to thinke befalls but a few, and to none of those who lived prophanely as Esau did.

18. *For ye are not come*] Here begins another part of the Chapter, wherein the Author useth a new argument to perswade them, from falling from the Grace of God, and Religion of Christ, and from being so prophane, as to be more indulgent to fornications, uncleannesses and other finnes, then to enjoy that happinesse whereto they have gotten a right by their faith in Christ. For he shewes, of what great priviledges they are made partakers, by receiving the Religion of Christ, and this he doth by framing of a comparison of them with those things which long since befell to their ancestors in the publishing of the Law at Mount Sinai. And withall he doth tacitly disparage that glorious and terrible manner wherein the Law was proclaimed, which happily was no small motive to the Hebrewes, to think that they were not to forsake the Law; whose proclamation was performed with such Majesty. Having shewed the great benefits accruing by the Gospell, he thence infers, that they ought with all their endeavour to obey the voice of the Gospell, otherwise they shall fall upon terrible and intalible judgements, not amoveable by any tears and cries. First, therefore he mentions the things that of old happened to the Israelites at the publication of the Law; and afterward to them he opposeth the things happening to Christians at the publication of the Gospell. *Nor (saith he) ye are not come to the Mount that might be touched*] Ye came not, namely, then when ye were initiated unto Christ, and were made members or subjects unto him, as our ancestors came long since, when they became bound to the rules of the Law. And the things whereto the Israelites then came, he shews to be partly contemptible, partly terrible. Mount Sinai was a thing contemptible, which hee therefore termes the tractable Mount, or the Mount that might be touched; not only because it might be so, but because it often had been so; for many times it had been both touched and trampled on both by men and beasts, whereto it was no lesse exposed then any other Mountaine. The Israelites came to this Mount because by Gods command they were assembled at the foot of it, that there they might hear God delivering the Law from the Mount. *And that burned with fire*] But the rest of the things that here-upon he mentions are very terrible; for the Mount burned with fire, which was so great and so high, that it burned up unto heaven, as the sacred History relates it. *Nor unto blacknesse, and darknesse, and tempest*] By blacknesse we may understand that thicke cloud, wherein God is said to have descended; and the darknesse was the great shadow which was caused by the overspreading of that cloud, which being extremely thick must needs induce an extraordinary darknesse. And the Tempest was not by any violence of windes and raine, as by lightnings and thunders, which rush with as much violence as windes in a tempest, and many times are accompanied with a tempest. All things were composed and suited to inject feare and terror, for from the thicke

cloud and the darknesse that it caused, there issued forth a horrible burning of fire, the lightnings shined out, and the thunders clapped, and besides the thunders was a noise more fearefull; for the noise of a trumpet that sounded long and loud, and by degrees rose lowder and lowder filled the whole ayre; and that nothing might want for terrour, the whole Mount from the top to the bottome trembled and quaked, to the extreme amazement of the people.

19. *And the sound of a trumpet, and the voice of words*] The words were the commandements of the Law, and the voice was the voice of God, wherewith the words of the Law were uttered from the top of the Mount out of the midst of the fire. For after that the whole multitude summoned by the sound of the trumpet stood at the foote of the Mount ready to heare the Law, then God with a voice undoubtedly no lesse terrible then the sound of the trumpet, published his will in the Law. For how terrible Gods voice was, hereby it appeares, in that the Israelites supplicated that God would speake no more unto them. For so it followeth in the rest of the verse. *Which voice they thus heard, entreated that the word should not be spoken to them any more*] The voice of God was so terrible to the people, that thereby they were afraid of their lives; and therefore entreated Moses, that if there were any more to be spoken, he would speake it, and not God, lest (say they) we dye. See Exod. 20. 18, 19. and Deut. 5. 25, 26.

20. *For they could not endure that which was commanded*] If these words cohere with the words immediately following in the verse, and if so much as a beast touch the Mountaine it shall be stoned, &c. So that these words be taken for that which was commanded, and which the people could not endure; wee may well doubt, how this agrees with the Sacred history, from whence no such things seemes to appeare, that the people therefore deprecated Gods further speech unto them, because they feared that command of not touching the Mount, and could not endure it as a thing too grievous and dangerous to them: but rather therefore, because they were terribly afraid of that fire, out of which God spake; and because they imagined that God could not long speake with man, but that man, unable to heare the voice and majesty of God, must needs dye; as appeares by their words to Moses, See Deut. 5. 24, 25, 26. Yet because by their words there it is manifest, that they feared to be consumed by the fire out of which God spake; it seemes that it could proceed from no other reason, but because they were afraid they might easily offend God and provoke him, whereupon that fire would take hold of them. For why otherwise should they be so afraid of that fearefull but harmelesse fire, which hurt Moses nothing at all? And wherein could they sooner and more easily offend God, then if any of them should passe the bounds set them by God and touch the Mount? especially when it was also to be feared, that



that for the sinne and rashnesse of some one or a few, many might suffer, that might seeme in some manner involved. For the like had elsewhere fallen out in such offences committed against the Majesty of God; especially if the command were laid upon all, that no one might dare to attempt, as here it was. Therefore it is credible, that the Israelites greatly in feare of this command, of not touching the Mount, nor passing their bounds; and of not touching them that did transgresse herein, but killing them as farre off with stones or darts, did entreate that they might not be drawne out of their tents to heare the Law proclaimed, and thereby put in danger of transgressing that command and offending God; for while they kept within their campe, they were safer from sinning; and if any rash person should go forth, and dare to passe the bounds that God had set, he should do it at his owne perill onely, and not endanger the people by it, who were innocent of it. But being out of their campe, and drawne so neere the Mount, it might easily fall out that some beast or man, either pressed forward by the multitude, as it often happens, or carried on with his owne rash and curious desire to see God, would hardly containe himselfe within the bounds limited; and having once passed them, no man might follow him to draw him back, but they must kill him as farre off with stones and darts. And commonly in other mens dangers, especially theirs who stand allyed unto us, we forget our owne; and therefore it might easily fall out, that the father willing to save his son, and the son his father, one friend another, and one neighbour another, many might involve themselves in the common danger. What marvaile therefore is it, if the Israelites could not endure that which was commanded, for not touching the Mount, nor passing their bounds, and therefore entreated that God would speake to them no more, in regard of the great danger wherein they stood to heare him? To him whom this way satisfies not, we may say, that the words *they could not endure that which was commanded*, need not be referred to the words following, but may be read in a parenthesis, to declare what was spoken next before. But the following words, *and if so much as a beast touch &c.* being put by themselves serve to amplifie the great terrour of that spectacle, as also doth the whole verse following. If we follow this way, then the Author seemes to have uttered these words in a double sence. One is historicall according to the ordinary construction of the words themselves: the other is typicall, which is as it were a figure or shadow of the things historied. The historicall sence is, that the Israelites could not endure that voice of God, whereby hee gave his Laws and commands. But this sence though it agree with the history, yet it hardly complies with the words. The other sence shews not what was really done of the Israelites, but what was represented or shadowed out by what was done. The people entreated, that the word might be spoken



spoken to them no more. Why so? Because (saith the Author) they could not endure that which was commanded, for the burden of the Commandments was too heaue for their shoulders. They doe not indeed say this, neither do they feele it, but by their fact and refusall they intimate and shadow it. For as that voyce wherewith the commandments were published, being grievous and terrible, was a signe of the gravitie and weightinesse of the commandments of the Law: so the peoples not enduring that God should speake to them and command them, was a secret token that the people could not beare the burden of the commands of the Law. For the sacred Scriptures of the new Testament, when they speake of a thing which hapned under the Law, doe commonly so speake of it, as if the thing were then done, which then was onely typically signified. Whereof we have an evident example in Paul, when hee saith, that Moses put a vail over his face, that the children of Israel could not stedfastly looke to the end of that which is abolished. 2. Cor. 3. 13. when yet, if we look into the History, that was done for another cause, namely, because the Israelites could not endure the lustre of Moses his face for the brightnes of it: But because that vailing of Moses his face, was a type and shadow of the thing which Paul mentions, therefore the thing it selfe is said to be done. In a like manner of speech, the names of the antitypes are sometime attributed to the types. So before chap. 11. ver. 26. wee see that the reproach of the Israelites in Egypt, was called the reproach of Christ. And that wee may goe no farther, even in this chapter a litle after, at the 25. verse, this very refusall of the people, wherein they entreated, that God would speake no more unto them, is taken for that, which in like manner was signified by another type, namely for contumacy and disobedience against God. For when the Authour at the said 25. verse saith, that they escaped not punishment, who refused him that spake on earth, it is manifest that hee hath relation to that refusall, which he mentioneth in this place. But the refusall, which caused the Israelites to incurre Gods displeasure and bee punished, and which we also must by all meanes avoide, as by the Author we are admonished at the 25. verse, was not their refusall to heare God speak unto them without an interpreter (for that was wholly pleasing unto God, as we read, Deut. 5. 28, 29, 30.) but the thing that under that refusall was covertly shadowed, and tacitely presaged, namely, that in future time it would come to passe, that they would indeed refuse to heare, that is, to obey the voyce of God. In like manner therefore in this place the Israelites are said to refuse, that God should give them more precepts, or speake further unto them, because they could not endure more, yea, not them which they had heard already, not that this was their mind and sense, but that this was the sense of their fact, as afterward the event shewed. *Shall be stoned or thrust thorow with a dart.*

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This latter clause is not extant either in the old Latine translation, nor in the Syriak: yet it manifestly agrees with the History. Exod. 19. 13. This was therefore commanded, because (as we said) it was not lawfull to recall or reduce either man or beast, that had transgressed the bounds set, but it must be dispatched or slain a farre off with stones or darts. *If so much as a beast*] As if he had said, much lesse might any man touch the Mount, who is the proper subject of sinne and offence.

21. *And so terrible was the sight, that Moses said, I exceedingly feare and quake.* The Author amplifies the terrours of that sight: as if hee had said; the spectacle or sight that appeared, was so terrible and horrible, that not onely the promiscuous multitude stroke with extreame terrour, entreated they might not be constrained to stand and hear any more: but even Moses also who was the Mediator and Messenger betwene God and the people, said, *I exceedingly feare and quake.* That ever Moses said this, wee no where read in the sacred History: but without doubt the Author affirmed it, as knowne to him by some other meanes. See chap. 9. 19.

22. *But yet ye are come*] Here follows the other part of the comparison which the Author had framed, wherein hee shewes, how far the things, whereof we are made partakers by meanes of the Gospel, exceed those, which of old befell the Israelites at the promulgation of the Law. This accesse or comming must be understood of a spirituall accesse or approach, as unto things and persons spirituall; for it is opposed to that carnall accesse or comming of the Israelites to the earthly Mount. Yet this accesse must further be understood diversly, according to divers things and persons, which are here mentioned. In generall, it consisteth in a kinde of conjunction, which wee have with those things and persons, as in some measure thence forward pertaining to us: although also this conjunction be divers according to the diversitie of those things and persons. *Unto Mount Sion.*] Hee opposeth Mount Sion unto Mount Sinai, whereto the Israelites came when the Law was published. But Mount Sion even taken properly, was farre more beautifull and comely then Mount Sinai, neither was it seated in the wilderness, but in the land of Promise. And there can be no doubt, but by Mount Sion in this place, that must be understood, whereto the Mount was but a figure and a shadow. For as the thing figured is sometime used for the figure, as was shewed a little before: so much more often is the figure taken for the thing figured. And although sometime by Sion and the holy Mount the Church it self be shadowed; yet because Jerusalem the Citie of the living God, which the Author mentions in the second place, may more fitly be referred to signifie the Church, therefore by Mount Sion, wee may better understand heaven it selfe, or some spirituall Mount, whose top is heaven the dwelling of ever-

everlasting blessedness. For we read more frequently, that heaven is signified by mount Sion then the Church. For as in one head of mount Sion, which was called Morea, the temple of God was built, wherein God was said to dwell: there was also in another head of it, the palace of David, who was a type or shadow of Christ the king of Gods people: so in heaven truly is, the temple of the most high God, and there is also the palace of Christ our heavenly king. Therefore we say that in this place may be signified some spirituall mount, whose top is heaven, because by the heavenly Jerusalem (as wee shall shew afterward) the Church may seeme to be understood, as it is now existent upon earth. But the allegory will be more full, if by Mount Sion wee understand, not onely heaven it selfe; but conceive in our minde some spirituall mount, whose top is in heaven, and his foot reacheth unto earth, that as of old Jerusalem was seated at the foot and forward upon the side of Mount Sion: so also the Church as it is now on earth, may be said to be built and so forward on the side of a Mount which hath his top in Heaven; that is, hath a great vicinity and contiguity with Heaven, and is already in some degree raised up into Heaven, as they who dwell at the foot and side of some Mountaine, are nearest neighbours and borderers to that Mountaine, and have not only liberty to ascend it, but in regard they already possesse the sides of it are in some degree promoted toward the top. We therefore are come to heaven it selfe, or to that spirituall mount or state, whose top is heaven, as we are made neighbours unto heaven, and have a right and liberty to ascend it, yea in some sense we may well be said inhabitants of it, for from the Church there is a neare and open passage even to the top of heaven. Hence it appears, that not only this Mount whereto we Christians are come by the preaching of the Gospel and by our faith given unto it, is by infinite degrees, and without all comparision far surpassing Mount Sinai: but that our accessse also or comming to it, doth farre surpass the accessse or comming of the Israelites, who stood near that Mount, but had no right to ascend it, nor liberty to touch it, unlesse they would presently be overwhelmed with stones, or struck through with darts. *And unto the city of the living God*] What City this is, he presently declares by saying, *the heavenly Jerusalem*] The attribute *heavenly* doth manifestly shew that here he treats of that Jerusalem, whereof that earthly City, the head of the Kingdome of Israel, was but a type and a shadow. Hence also it appears, that this City whereof the Author treats, is by far greater reason called both the City of God, and Jerusalem; that is, the sight of peace (by which word the Hebrewes use to understand happiness.) But this heavenly Jerusalem may be understood to be the City of the living God in a double sense. First so, as it signifies some stately place, destined for the dwelling of the godly, and so wholly different from the Church, that is the City ha-  
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ving foundations whose builder is God, and which God hath prepared for Abraham, Isaac and Jacob, and for their spirituall posterity, whereof we spake in the former Chapter. And these buildings and palaces ordained for the habitation of the godly, are situated (as I may say) in Heaven, as the City Jerusalem possessed the spaces of Mount Sion. This City he understands in the Chapter following, ver. 14. when he saith, *Here we have no continuing City, but we seek one to come*. And this sense seems most proper to this place. But secondly, this City of the heavenly Jerusalem may be taken for the structure of the Church it selfe, which consisteth not of any houses, but of single persons joynted and composed one with another in a peculiar order and frame. And that is in a manner twofold. For one structure of the Church is upon earth, though that Church be heavenly also: the other shall be hereafter in heaven; both of these are understood by the heavenly Jerusalem in the Revelation of St. John, chap. 21. 2. &c. and ver. 9. 10. For that the Church or her structure is there meant, it appears by this, in that she is called the Bride of the Lambe, and the twelve foundations of her wall are said to be signed with the names of the twelve Apostles of the Lambe, and many things there read of her, declare that she is there considered, both as she is for the present on earth, and as she shall be for the time to come in heaven. For the present, in that she is said to descend from heaven, and that Kings and Nations are said to bring their glory into her, and to walke in her light. For the future, in that they only who overcome, and who are written in the Lambs booke of life, have the promise of entrance into that City, and possession there. So that the great splendor and magnificence as it is there described, is much more applicable to expresse the future state and happines of the Church, then the present. But yet notwithstanding, that some men as inhabitants are separte from this structure of the Church, (though the Church consist of men, seasoned with certaine qualities and joynted one to another in a due order) that is only in respect of single persons considered apart by themselves. So Paul said that Timothy was in the house of God, which is the Church; and Peter when he had said, that we must be built into a spirituall house, he presently adds, that we must be a holy Priesthood; that is, as it were a holy Colledge of Priests: But Priests must remaine in the house of God, and intend the service of God; and so doe much differ from the house of God. But the same persons considered in a diverse respect, are both the house and the Priests, yea and in a manner the sacrifices. How ever therefore this Jerusalem be taken, it is the City of the living God, and heavenly. This is manifest of that heavenly City built by God himselfe, wherein we shall sometime dwell, and of the Church as hereafter it shall bee in heaven, and it is true of the Church as it now is on earth. For it is a City, because it is built or composed of single persons notably qualifi-



ed and excellently ordered; and by this City may be also understood the very society of men. It is the City of the living God ] not only because the living God hath thus built it; but also and much rather because God dwells in it in a far more peculiar, and more divine manner, then ever formerly in the City of Jerusalem. For God inhabits it not only by his Angels, but by his holy Spirit, who is the maine bond between God and his Church. And also because it is wholly proper and intirely consecrate unto God, and no person hath right to dwell in it, but such as belong to God, such as feare and worship him. It is heavenly, because the Church hath her originall from heaven (whence in the Revelation that new Jerusalem is said to descend from heaven) and the forme or fashion of her is heavenly, and not earthly. She hath her originall from heaven, because whatsoever is requisite for the constitution of her, proceeds not from elsewhere, but only from God himselfe out of heaven; her forme is heavenly, because her doctrine is heavenly, her holinesse of life is heavenly, and that charity whereby her frame is chiefly compacted, is heavenly. Lastly, the order and ranke of her members, whereby some stand before or after others either in respect of Ecclesiasticall offices, or in respect of divine gifts, is heavenly, and not earthly. And God is called the living God, as he is opposed both to false gods and to true gods: To the false gods, because he lives; whereas the false gods, saving what mens opinion attributes to them, are nothing but statues of wood, stone or metall, and so things wholly inanimate and void of life: and he is opposed to the true gods, because he hath life from himselfe, and is the author of life to all that live, so that he is eminently called the living God; as hereof wee have spoken elsewhere. And to an innumerable company of Angels ] He alludes to that multitude of Angels, which in Mount Sinai were assistent to that Angel, who sustained the name and person of God; as it appears. Psal. 6.68. 17. where twenty thousand signifies a plurality of myriads, for every ten thousand makes a myriade; and thousands in the plurall number uttered indefinitely may signifie that innumerable company, or the universall and infinite army of Gods Angels. To the company of these, Christians come, as they are incorporated into one family and fellowship with them, as the Angels become fellow-servants with them, to worship and serve one common God and Lord with them. So that the Angels carry themselves no longer as superiours unto men, especially unto Christians; neither when they are seen of men, much lesse unseen, doe they suffer any worship or divine homage to bee done unto them. Also as the Angels are alwayes present with men, as sent to minister for their sakes: and lastly, as men have a right to the same immortality, which the Angels enjoy, and shall in time so certainly attaine it, that they shall become like unto the Angels.

21. *To the generall assembly, and Church of the first-borne*] So all the Greeke copies have it, though the vulgar Latine, Erasmus and the Syriack, place the word *assembly* in the former verse, and refer it to the innumerable company of Angels: But whether this Assembly be taken relatively to the angels, or collectively for that great corporation or society composed of Angels and Christians, it comes all to one, because these conjoynd make up a generall or rather an universall assembly of all the worshippers and servitors of God. By the *first-borne*, we must understand the first-borne of God, for of whom else should they bee the first-borne? and there is no doubt but these signifie Christians, and not those who lived before Christ; for the men of those times are not wont to be called simply and absolutely the Sonnes of God in the plurall number, much lesse the first-borne of God, unlesse their rulers and such as have received some singular benefit of God, are sometimes called Gods and the Sonnes of God. But this appellation is in a manner proper to Christians, who only are endued with that filiall spirit, wherein so boldly and confidently they cry, Abba Father. Besides (as afterward we shall see) that company of the godly who lived before the times & faith of Christ, is signified by another name and called the *just men made perfect*.] Now if the first-borne signifie Christians, and yet cannot signifie all them, as the word and distinction of first-borne between them and those that are come in unto them, declares, whom by this name shall we better understand, then those who first in every place received the Christian Religion, and went before those that afterward followed them? who also are sometimes called the first-fruits of that place wherein they lived; among whom the Apostles and Prophets of the New Testament lead the first file, being the first fruits of Judea it selfe, and in a manner the first-borne of all the Sonnes of God or faithfull in Christ, especially the Apostles. But why we think that the Author spake not of these only, we are perswaded by the word generall assembly (for hither we conceive it should be referred, following the common authority of the Greekes) which signifies an universall concourse or huge company of people met together, which could not be made up only of the Apostles and Prophets of the New Testament: Wherefore this generall assembly must be further extended; which if it be, then nothing is more probable, but that by first-borne is understood in this place (as we have said) the first-fruits of the faithfull in every place. For they were worthily of greatest esteem among the Christians; they had the double portions as it were of the Holy Ghost, or to speake in the words of the Apostle, they had the first fruits of the Spirit, and were endued with divine gifts above other men. But some may demand, whether the Author alludes in the word first-borne, if he allude at all, which if he doe, it seems it is either unto the first-borne under the Law, into whose place the Levites were

chosen, to minister in the Sanctuary: or to the universall assembly of the Israelites when they stood at the foote of Mount Sinai to heare the Law. For the former opinion it makes, first from the word first-borne; for first-borne are most fitly opposed to the first-borne. Secondly, in that these Hebrews, to whom the Author writes, being seasoned by the Apostles with the doctrine of Christ, seeme answerable to that first assembly of the Israelites at Mount Sinai to heare the Law. Which if it be so, then the first borne can scarce signifie the universall multitude of the first Christians or the first common Church: seeing there must be some who had access, and other some to whom the access was had: unlesse we say, that these Hebrewes are considered as some part of the primitive assembly of Christians, answering to that part of the Israelites assembly which first received the Law delivered from God himselfe. For if by the heavenly Jerusalem the Church be signified, these Hebrewes can be said to come unto it, no otherwise then as the part to the whole. Thirdly, because by these first-borne some excellent and eminent men in the Church seeme to be understood, as put in a meane betweene God and Angels; for these very fitly answer the first-borne, and to the Levites and Priests chosen into their roome; as are the Apostles, Prophets, Evangelists and other excellent and eminent men, who went before all that followed them not onely in time but in gifts. And it is probable that the Author would make particular mention of them; and then, they were not expressed in other words then these. The other opinion is favoured by the word generall assembly, which signifies an universall meeting; and likewise the word Church. For that generall assembly of the Israelites who met at Mount Sinai to heare the Law, was called the Church, Acts 7.38. Hence it appeares, of what great dignity they are, who have received the Religion of Christ, because they are incorporated as it were into one body and into one Church with that Church of the first-borne; and who as S. Peter saith, have obtained like precious faith with them, 1 Pet. 1.1. and enjoy the same right with them of happinesse and salvation. He calls them the generall assembly and Church of the first-borne, because though all these first borne did never yet assemble in any one place upon earth, for this shall be done hereafter onely in heaven; yet because of the spirituall conjunction and likeness of dignity and condition that is betweene them, they are considered as one assembly and in a manner as one company. *Which are written in heaven*. He seemes to allude to the number-rolle or list of the names of the first-borne, or of all the Israelites; for God commanded Moses to take the number of both these: but both these were written on earth: but the list of Christians is written in heaven, and written by God. So that by these words their dignity and happinesse is notified. But the Greek word is *ἀρχαὶ καὶ ἑσχατὰ*, which signifies



fies not simply written but recorded; for *ἀναγεγραμμένοι* signifies a list upon record; for their names use to be lifted upon record, who are the citizens or members of a common-wealth. By these words therefore is signified, that Christians are citizens of heaven, and have the right of a heavenly common-wealth, that their God is alwayes mindfull of them, seeing he keeps their names as it were written in a booke; and therefore it cannot be but in due time he will put them in possession of his heavenly kingdome. Whence also they that come unto them, or are aggregated to their number, are reckoned with them for citizens of heaven, and members of that heavenly common-wealth. *And to God the Judge of all*] But some may here say, that the Israelites came long since unto God, and therefore here is nothing said, that concerns Christians in particular. I answer. 1. That they when they came to Mount Sinai, did not really and truly come to God himself, but onely to an angel who sustained the person and Name of God. 2. That they came not in that manner that Christians doe unto God, who as S. John saith, come into a communion and fellowship with God, 1 John 1.3. and into such a communion, that they are reckoned the sons of God, and in time to come shall be his heires; in witnesse whereof they have received the earnest of his holy Spirk, Ephes. 1.14. 3. The Israelites came not unto God as unto him whom they knew to be the Judge of all; or rather who then caried himselfe as the universall Judge of all men, of all countries and nations both quick and dead. Now the name of Judge may be here taken either largely for any Lord and governour: or strictly for him, who according to mens merits decrees and payes rewards and punishments. Anciendly God tooke the peculiar charge and government over the people of Israel onely: but now he hath a fatherly care equally over all men of what Nation soever, so they be Christians, yea he provides that they become Christians. Also he ordaines rewards and punishments for all men not onely in this life, but also after it; which to those first Israelites was not knowne, especially in regard of those transcendent rewards to be collated after this life upon the godly, without any difference of Nation. *And to the spirits of just men made perfect*] He seemes now to mention these that he tacitly may shew; what a great happinesse it is, to come to the Judge of all men, both the living and the dead. By the *just* he understands those men deceased notable for their righteousness, whereof he reckoned up no small number in the former Chapter treating of faith in God. And he saith that Christians are come to the *spirits of the just* because there is now nothing left of them but their spirits, which God hath received into his faith and custody; as the Judge of all. And the just or righteous deceased are said to be made perfect, not that they now enjoy finall happinesse, and really possesse the finall promise of God (for otherwise Christians had not come to their spirits onely but rather



rather to them themselves; & in the former chapter he denied that they had already received the promise of God, and were made perfect) but that their state and condition is such, that perfection and eternall happiness is now remaining to them in a way immutable; so that the certainty of attaining it is such, as if they did already really enjoy it. In this very sense Saint Paul useth the same word of himselfe, when hee saith, *Not as though I had already attained; either were already perfect.* [Phil. 3. 12. that is, not that I am now in that state, as if I could no way faile of that blessed resurrection (for of this it was, that he spake in the former verse;) for otherwise that he had not yet really attained eternall life, no man could be ignorant, and it were a fond thing to affirme it. The Author therefore shews that those just ones, though they had not attained eternall salvation in perfection, in regard now nothing of them was extant but their spirits, yet without all doubt should certainly enjoy it, by the immutable decree of God. Hence it appeares, what it is for God to be Judge of all, and what happineffe is therein contained, if a man come both to the Judge, and to the spirits of the just, and be admitted into their society. For thereby he is certain, though his life here faile him, yet he shall not faile of the reward of eternall life.

24. *And so Iesus the Mediatour of the new Testament.* The Israelites heretofore came to Moses the Mediatour of the old Testament: but Christians come to Iesus the Mediatour of the New. But how much Iesus is better then Moses, and the new Covenant better then the old, we have shewed before, chap. 3. 8. and chap. 8. 6. The word Mediatour is in a manner proper to the holy Scripture; and peradventure nowhere used among profane Authors, as others have noted. Yet it is found out of the Scriptures, in Philo, who being a Jew, used a forme of language that had some affinity with the sacred writers. And what this word signifies being used of Christ, we are easily taught by the example of Moses, to whom that name was first attributed. For although of it owne nature, it may signifie any one who intervenes as a meane betweene two parties: yet the example of Moses and the name of Covenant added, that thereby is signified no other but an herald, or hee who intervenes as a mean between God and men to make a Covenant, for the joyning of them in a mutuell and firme peace and friendship. For the effecting whereof, it is not forthwith necessary to appease and mitigate the minde either of one or both parties, when it may be either both parties, as it was in the making of the old Covenant, or one of them as it was under the new, namely God, doth freely incline to peace and friendship, yea doth alone, seeke, offer, and procure it. *And so the blood of sprinkling.* An Hebraisme for the blood which is sprinkled, or wherewith aspersion is made. Hee alludes to that blood of the old Covenant, wherewith Moses, after hee had rehearsed all the precepts of the Law, sprinkled both the booke of the Law, and the whole people;

people; whereof he said, This is the blood of the Testament, which God hath enjoined unto you; as we had it before, chap. 9. ver. 19, 20. We Christians are in like manner sprinkled with blood, and that with the most precious blood of Christ himselfe. And wee are sprinkled with the blood of Christ, when in our hearts wee conceive and embrace the force of that bloody death which he suffered, to confirme the new Covenant; in such manner that thereby wee have an infallible assurance made us of the promises comprehended in the Covenant, whence it comes to passe that wee are made parties to the Covenant, and obtaine a right of attaining to all the blessings promised therein. *[That speaketh better things then that of Abel.]* He commends this blood wherewith Christians are sprinkled, by mentioning the force and effect of it; that they may joy the more for their aspersion with it, and may moreover more carefully endeavour, that they wash not the droppes of that blood from their soules; that is, that they never fall away from the new Covenant, nor cease to feel the force of the blood of Christ, and so deprive themselves of that great blessing, which they gained by the shedding of it, namely, a right to eternall happinesse. To the blood of Christ hee ascribes speech (in a figurative sense) as likewise to the blood of Abel. Both their bloods speake, or as the Scripture saith, of the blood of Abel, both cry unto God: but Abels blood cryes for vengeance upon his fraticide: but Christs blood cryes for remission and pardon even upon paricides; for they may justly be called paricides, who murdered Christ. And unto these no lesse then unto all other sinners, the blood of Christ begs pardon from God of all their finnes, if they will repent and be converted from them. And he begs it, as hee engageth God to grant forgivenessse of finnes to all penitent persons, whatsoever their finnes have been. And he engageth God, as hee was employed of God to confirme and establish the new Covenant, which is so remarkable for that promise.

25. *See that yee refuse not him that speaketh.]* To his former passages hee now subjoyne an Exhortation, and fortifies it with new reasons. And herein he seemes to allude to that fact of the Israelites whereof we spake before, when they were stricken with such terrour of Gods Majesty, that they entreated, that God would speak no more unto them; which fact of theirs was a kinde of presage or token, that afterward they would not carry an ear and mind obedient to the voice of God. He therefore admonisheth Christians, that now, after they have given their ear and mind to the voyce of God in the Gospel, they would not againe turne their ear and mind from it; which is done both by Apostacy and by disobedience. See, *i. take diligent heed;* for they who take diligent heed, cast about their eyes every way, that they may escape the danger imminent. *For if they escaped not]* By an argument of comparison, hee shewes that if they doe otherwise, they shall not escape,

escape a grievous punishment; for they the Israelites *escaped not*, namely, the punishment and avenging hand of God, whereof wee treated, chapters the 3. and 4. where wee saw that the Israelites for their unbelief and disobedience, were debarred from entrance into that land of Promise, wherein they should have rested after their grievous servitude in Egypt, and perished in the wilderness by divers destructions. *Who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.* He opposeth him who spake on earth to him who spake from heaven. Now there can be no doubt, but by him who spake from heaven, hee understands God himselfe, for presently after he addes verse 26. *Whose voice then shooke the earth: but now hee hath promised, saying, yet once more I shooke not the earth onely but also heaven.* For here it is manifest that the whole verse is meant of God. But who shall wee say is understood by him, who spake on earth? By him may be understood both God himselfe, and that single Angel who bare the name and person of God in Mount Sinai. If by him wee understand God himselfe, then here will be no opposition betweene divers persons, but onely betweene divers places, from whence God delivered the Law, and from whence the Gospel; Namely, that the Law was published on earth from Mount Sinai, but the Gospel was published by God from heaven. You will say, that God then no lesse published the Law from heaven, then afterward he did the Gospel; seeing God himselfe descends not from heaven, but as he sent Christ from heaven to preach the Gospel, so he sent an Angell from heaven in his name to deliver the Law. To this I answer; There is a great difference between the mission or sending of Christ from God, and of that Angel. For Christ being sent from God carried himselfe alwayes as a person diverse from God (which the thing it selfe declares, for he was the sonne of man) and called himselfe Gods messenger sent from God, did manifestly professe and testifie that his doctrine was not his owne but his who sent him, that he spake nothing of himselfe, but what he had received and heard from the Father. But that Angell so descended from heaven, that hee bare the person and name of God, and therefore he alwayes speaks as if he had been God himselfe. And this was the cause why Christ had not such Majesty and visible glory about him, as had that Angel. For Christ had but that Majesty and glory, which became Gods legate or messenger, and he a man, and a mortall man. But that Angell had that Majesty and glory, which was sutable to God himselfe, if God himselfe had descended from Heaven. It may therefore be well said, that God himselfe descended in that Angell, and must be considered as if he himselfe had spoken upon earth. Contrarily, because God sent Christ to preach the Gospel as his Apostle or messenger, and sent him from heaven as a person distinct from him, not as of old he sent Moses from



from the earth, that is, but from Mount Sinai; therefore now with good reason he is said to deliver his oracles, and to publish his pleasure to us from heaven. But it is a far greater matter to deliver oracles from heaven it selfe then from earth, or from some earthly mountaine, seeing heaven is far higher and worthier then any mountaine. Therefore although the manner which God used in publishing and revealing his Gospel, was not, if we respect the outward shew and splendour of it, so illustrious, as that wherewith he published the Law: yet indeed it was far more divine and perfect, and in all respects most befitting the perfect discipline of Evangelicall truth. For what else did it signifie, that God descended on earth to publish the Law, but that the precepts of the Law were earthly and not heavenly. For they that speake from a low place seem to speake but low matter, and they earthly that speake from the earth; as we read in the Gospell of John, chap. 3. 31. But contrarily, that God remaining in heaven, and not descending himselfe on earth either in his own person, or in the person of another, hath spoken to us by Christ sent from heaven, as his Interpreter and messenger; what else can this signifie, but that he hath spoken heavenly things, and that Christ is far greater then Moses? For as it is written in the fore-cited place of John, *He that commeth from above, is above all; and he that commeth from heaven is above all.* In this sense therefore, that Angell representing God, must stand for God; and Christ must not be compared with that Angell who represented the person and name of God, but with Moses; and the difference between Christ and Moses must stand in this, that God spake to Moses on earth, but to Christ in heaven; and that God sent Moses from the mount to the Israelites, but Christ from heaven to Christians. If this be displeasing to any man, which yet we beleeve to be most agreeable both to the truth, and to the Scripture, and to the Text, we may say (which is our other answer to the question proposed, and another sense of the words) that by him who spake on earth, must be understood that Angell, who in Gods name published the Law on Mount Sinai; and by him who spake from Heaven, must be understood the most high God himselfe. For he that by himselfe delivers Laws on earth, doth thereby shew that he is not the most high God. For the Majesty of the most high God, permits not, that the King of Kings, and Lord of Lords should depart from his inaccessible light, and from his heavenly throne to descend downe upon earth. But hee that offers himselfe as God to be heard from heaven, he by far greater reason must be reckoned for God himselfe. But you will say, when did God himselfe publish the Gospell from heaven? I answer, This was done then, when by his voice uttered from heaven, he testified that Christ was his beloved Sonne, and therefore his Ambassadour, and withall commanded us to heare him. For shall not God himselfe be thought to speake to us



from heaven, when we heare that doctrine which God himselfe authorised by his voice uttered from heaven? For although by the wise determination of God, the promiscuous multitude heard not this voice with their ears; yet it was heard and published by them, whose testimony is irrefragable. But in the publishing of the Law was no such thing. Whence it is manifest that even in this sense, the Authors argument wants no force. For it is a greater crime to turne away from God, who spake from heaven, then from an Angell, who spake on earth, though he sustained the name of God. Hee turnes away from God, and as it were turnes his backe upon him, who refuseth either to beleve or obey the voice of God.

26. *Whose voice then shake the earth*] From these words it seems to be gathered, that the Author by him who spake on earth understands God himselfe. For here he manifestly attributeth to God himselfe the shaking of the earth, i. of Mount Sinai, which happened at the publishing of the Law from thence: But nothing hinders, why this action may not be ascribed both to God and to the Angell who in publishing the Law sustained the person of God; as likewise that speaking or uttering the oracles a little before mentioned. For the Angell properly and immediatly did both shake the earth or mountaine, and also spake, and God did it mediately by that very Angell. But in these words there is a tacit answer to an objection, and withall a strong reason, why Christians must obey the voice of God published by Christ. For some man might say, that the Law was published with great terrour, inasmuch that the earth was shaken with the voice of God: whence we may easily gather, what a fearfull punishment remains to the forsakers of the Law. To this terrour of the Law, he Author opposeth a far greater terror, and shews that under the Gospell matters will be far more terrible, for not only the earth but heaven it selfe shall be shaken. From whence any man may easily perceive, that there shall be no place of escape from Gods punishments for them who have been disobedient against the voice of the Gospell. For whither shall they flye, if the heavens themselves which doe encompass the earth round about, shall be shaken, yea shall fall and perish, as we are taught in the following verse. *Whose voice*] By the voice of God wee may understand those thunders, by whose cracks the Mount quaked and trembled, for in severall places of Scripture the thunder is called the voice of God. See Job 37. 4, 5. and Psal. 18. 13. and Psal. 29. *per tot. Shook the earth*] Some part of the earth, as Mount Sinai and the plaine adjoining. Whence it appears, that under the times of the Gospell there will be another manner of earthquake; when not only some one mountain, or some small territory, but the whole universall earth shall be shaken and broken to the lowest foundations of it. *But now he hath promised saying.* The word *now* doth not expresse the time of the promise, but the time

The thunder  
called the  
voice of God.

time of performance of the thing promised; namely the time wherein God will shake both heaven and earth. So that *now* must be referred to the times of the Gospell, as the shaking of Mount Sinai was to the times of the Law. Therefore the minde of the Author is to say, Now under the times of the Gospell, God will shake not only the earth, but the heaven also, as he promised by the Prophet, saying, *Yet once more I shake, not the earth only, but also heaven*. This Prophecie is extant, Hag. 2. 6. But the Author would speake briefly, and speedily expresse the thing in the words of God himselfe; as in many passages St. Paul also doth. In the Hebrew, it is, yet once, it is a little while; i. there yet remaineth but a very small time for the fulfilling of that which God there promiseth for the moving of heaven and earth. But in the Greek translation of the Septuagint, whome hitherto our Author hath followed in the testimonies he hath cited out of Scripture, we read it, yet once. It may be the Septuagint did not read the Hebrew word *mead*, a little while, but only *achath*, once. But we need not marvell, why here the Author would rather follow the Greek translation, seeing it suiteth better with the mysticall sense of the Prophets words. For in the literal sense, these words containe a Prophecie, that it should come to passe that God would move heaven and earth; by raising up divers countries and nations, who should come to the Temple at Jerusalem, and bring with them the desire of all Nations; that is, that which is desirable and precious among all Nations; namely silver and gold, to adorne the Temple of God; as it is explicated in the words following. But because these words of moving heaven and earth are more magnificent, then only to containe so narrow a sense; therefore we must needs conceive, that they carry some other more proper sense; namely, that God shall really shake heaven and earth; to which sense the Greeke translation as we said better agrees. For it cannot be but in a qualified manner, that the time should be called a little while, which is extended from this Prophecie to the end of the world. If any demand, how it can be said, that God will yet once more shake heaven and earth, seeing hee never shooke heaven before? Wee answer, It is said, because the earth is there mentioned, which God did shake before, namely at the publishing of the Law. *Not the earth only, but also heaven*. The Hebrew text hath it simply, the heaven and the earth; but the Author would rather speake thus, that he might more fitly and evidently oppose that shaking, which shall come to passe in the times of the Gospell; to that shaking which fell out at the publishing of the Law; that now under the Gospell not the earth only as then it was; but also the heaven it selfe shall be shaken.

27. *And this word, yet once more, signifies the removing of those things that are shaken*. From the words yet once more, the Author gathers what manner of shaking shall come upon heaven and earth; and

faith; that those words doe signifie or declare, the removing of the things that are shaken. By removing is signified the abolition or destruction of heaven and earth; for those things that are wholly abolished and destroyed, are extremely removed, not only from their former place, but from all place; See chap. 7. ver. 12. *That are shaken* is put for, *that shall be shaken*, the perfect tense for the future, a forme of speech usuall among the Hebrews, especially the Prophets. But how doe the words yet once more signifie, that heaven and earth shall bee so shaken, that by their shaking they shall be removed or abolished? They signifie it by this reason, that if heaven and earth should remaine after this shaking, it scarce seems possible, but that they must be once shaken againe, yea it must necessarily be so; if, as it appears from other words of the Prophets, heaven and earth must one day be abolished; for then at the least, when they are abolished they must be shaken, and so they shall be shaken not *yet once more*, but twice: It is therefore manifest that these words *yet once more* do signifie such a shaking of heaven and earth, as shall be accompanied with their removing or abolishing. And hence also it is plaine that this Epistle was written in Greek, seeing this collection of the Author is grounded only upon the Greek translation; for in the Hebrew text it cannot take place, unlesse as we said, the word *Mead a little while* be expunged; which at this day is read in all copies, and seems necessary to the literall sense. *As of things that are made*. He inserts the cause which argues and shews the removing or abolishing of heaven and earth, that in due time it shall certainly come to passe; namely, because they are things made. But the words *things made* in this place must needs bee taken somewhat strictly. For even that heaven which shall not be shaken, was made; and our future glorious and heavenly bodies shall be made. Therefore things made do in this place signifie those things that were made of some grosse and corporeall matter, as are all things of this creation; as the Author speaks before, chap. 9. 11. or else which were made of such matter which receives a foraine forme besides and beyond her naturall inclination; for matter receiving such a forme suffers a kinde of violence; and thereupon naturally of her owne accord inclineth to the removing and abolishing of it; as are all things artificiall that are made by art, from which the Author seems here to draw a tacit resemblance. So the form and beauty of this whole world was by the power of God indued into that Chaos which is described by Moses in the beginning of Genesis; seeing therefore that heaven and earth were made by inducing a foraine forme into a grosse matter that was before rude, void and darke, beside and above her naturall capacity, therefore their forme shall bee shaken off and removed; and consequently they shall bee abolished. *That those things which cannot be shaken, may remaine*. That things immutable only may remaine alone by themselves. Now they are, not only



onely things Immutable which cannot be shaken; but also mutable which shall be shaken. But after that all things mutable which are to be shaken, shall be shaken and removed: then shall remaine onely things immutable which are not to be shaken, nor shall be shaken. By these words is noted of things mutable not the proper end for which they had being, but the event or end of their being, whereby their being shall cease. And the Author added this to shew, that when heaven and earth shall be removed or abolished, yet there shall be remaining a most ample and spacious mansion for the righteous, as S. Peter also testifieth and calleth it, a new heaven and a new earth wherein dwelleth righteousness, 2 Pet. 3. 13. But by these words the Author makes way to a new argument, whereby he excites and exhorts the Hebrewes to faith and constancy in the Christian Religion, by subjoyning.

18. *Wherefore we receiveing a kingdome which cannot be moved or shaken*] The kingdome here is both the place it selfe, and also the blessed state or happinesse of them that inhabit it. And this kingdome cannot be moved or shaken, not in respect of Gods power; for God who is Almighty hath might and power sufficient to move and shake even that new heaven and new earth as Peter calls it: but because God hath no will ever to shake, yea it is his will it should never be shaken; and because of it owne nature it is no way propensiv or inclinable to be shaken, but is finally immutable; and what is so? of that it may well be said, that it cannot be shaken; in which sence the Angels are immortall, and so shall wee be one day. *We receiveing*] Accepting and embracing it with our soules, and bearing a firme faith to the promises of it, which are contained in the Christian Religion; and so apprehending it as it were with our hand upon Gods offer of it unto us. *Enow have grace*] There is here pot for retaining or hold; unlesse by grace here some man would understand a thankfull minde; which sence notwithstanding doth not so well fit the place, especially seeing in the holy Scriptures to have grace doth not signifie to have a thankfull minde, but rather to give thanks. See 1 Tim. 1. 12. and 2 Tim. 1. 7. which sence doth not so well agree with the words following, *Wherby we may serve God*. Grace therefore in this place, as also elsewhere, doth rather signifie, either the doctrine of Christ full of Gods grace, as when John saith, *that grace came by Iesu Christ*, (John 1. 17) where he opposeth grace to the Law: and S. Peter writeth, *that he testifies, that this is the true grace of God whereby ye stand*, 1 Pet. 5. 12. where he meanes that the doctrine which they had received touching the grace of God, was true: Or it signifies the favour of God; wherof God admitted us under the new Covenant, promising us eternall life and his heavenly kingdome; which divine favour is termed by Paul the grace of God; that bringeth salvation to all men, Tit. 2. 11. which in the following Chapter, ver. 4. he calls the kindness and love of God.

Grace.

So



So that to have grace, is to retain the doctrine of the Gospel which contains the grace and favour of God toward us. *Whereby we may serve God acceptably*] That is, according to his prescript, if by grace we understand the doctrine of Christ: or by his instinct, if we will have it signifie the favour of God: *May serve*] In the Originall it is *αἰσχροσύνη*, may worship: which word sometime in holy Scripture is taken largely and generally, for all that honour which by holy offices we performe publictely unto God, whether by way of worship with holy reverences, or by way of service, with prayers, praises or thanksgivings and such like; yea sometime this word is further amplified and extended to all works of piety, because under the new Covenant all pious works are accounted spirituall sacrifices. But how the word *worship* is sometime taken more strictly, and so opposed to service, and what are the differences betwene them two, we have formerly explicated, chap. 9. ver. 1. and see chap. 9. 14. *Acceptably*] Our worship and service of God, and our workes of piety, must not be done loosely after any manner: but in such a manner onely as is acceptable and pleasing to God; because all service must be pleasing to the person to whom it is done, for otherwise it is disservice. Therefore our worship and service of God must not now be legally by carnall sacrifices, which while the Law was of force were not very pleasing unto him, (as hath beene shewed) but spirituall and evangelicall, by holy reverences, prayers, praises and thanksgivings: neither must it be perfunctory lame or maymed, but entire, serious and ardent. *With reverence and godly feare*] He shews the manner and way, how to make our worship and service acceptable and pleasing unto God; namely, if we worship and serve him with modesty and reverence. In the Greeke it is *ἡ ἀιδία καὶ ὁρατός*, which properly signifie with modesty and reverence. Modesty or bashfulnesse is an affection wherby we feare to displease a man, and thereby to diminish his good esteeme of us; and it extends it selfe to the least circumstances that seeme to containe any appearance of indecency, even to those things which deserve neither punishment nor blame. For modesty requires us to avoid all indecencies, or if they cannot be avoyded, but either are or have beene done, to cover them, that they may not appeare to others; least thereby we lessen our esteeme with them, to whom they appeare. But because modesty, though it be a very tender affection, yet for the most part doth not incite and move us so vehemently, therefore to modesty the Author adjoynes reverence, which is a more potent affection; for reverence is an intense or graduated feare, when feare is in some degree augmented beyond his ordinary state, as Charity is an intense love more then ordinary. And this reverence doth properly respect a person that is superior unto us, and either hath power to benefit us, or at least a right to punish us. For feare as it respects a person is properly that

that affection, whereby we beware of punishment and other evils eminent: and Reverence is this fear redoubled or graduated as wee have said. The manner therefore how to make our worship and service of God acceptable and pleasing unto him, is by seasoning our souls with these two affections of Modesty and Reverence; which are the true and firme foundations whereupon are framed those holy gestures of standing up, bowing downe, and kneeling downe to him, which are the proper acts whereof Gods outward worship doth consist; as we have formerly specified. For if the use of reverend gestures be decent and due to any person upon earth, much more is the use of them decent and due to the most high God of heaven. Seeing of all other persons in the world, we should most fear to displease God by any appearance of indecency in the least circumstance; and seeing God above all others hath all power to benefit us, and all right to punish us. In which consideration the Author immediatly subjoynes.

29. *For our God is a consuming fire.* Here he adjoynes the reason, why we must worship and serve God in this acceptable manner with modesty and reverence; namely, because God is a consuming fire. So God is called by reason of his anger and wrath, wherewith he is so provoked by sinne, that hee growes hot and burnes against it; and as often as hee burnes with wrath, he consumes and destroyes ungodly men as suddenly, and as fiercely as doth a most vehement fire. And it seems that Moses, from whom the Authour tooke these words, tooke occasion to call God by this name, Deut. 4. 24. because that God descended downe upon Mount Sinai in a great flame of fire, the smoke whereof ascended as the smoke of a furnace. Exod. 19. 18. and because God spake out of the middest of the fire, that they who heard his voyce, saw no other similitude of him. Deut. 4. 11. and because a fire proceeding from God burnt up some, who in his worship and service carried not themselves toward him with that modesty and reverence that was acceptable unto him. So he burnt up the two Priests the sons of Aaron, who durst burne incense unto him with strange fire, that was not sacred and fallen from heaven. Levit. 10. 2. So hee burnt up those two hundred and fifty men, who being not Priests, durst approach to offer and burne incense unto him. Numb. 16. 35, 39. Hence also it is that God appeared unto Moses in a flame of fire out of the middest of a bush. Exod. 3. 2. And in the Psalmes of David, God is sometime introduced with a fire going before him, and burning up his enemies round about. Psal. 97. 3. And in that vision of Daniel, the Ancient of dayes did sit, whose throne was like the fiery flame, and his wheels like burning fire; and a fiery stream issued, and came forth from before him. Dan. 7. 9, 10. Yet we must not think that God doth burne with perpetuall flames of anger. For God is rather charity as Saint John doth testifie. Therefore God is alwayes a fire of love and charity towards men,

God is a fire  
of anger,

And of love,

men, especially Christians, unless it be when mens finnes doe quench this fire of love and charity in him, and kindle that other fire of anger and wrath. Seeing then our God is a fire to consumethose who dare presume to worship or serve him immodestly, or irreverently, or in any manner not acceptable unto him; it therefore concerns us to bee carefull, that in all our approaches to his worship or service, we carry our selves with all modesty and reverence; lest our God bee also unto us as a consuming fire.

The Contents of this 12. Chapter, are,

1. Duty. *We must be constant in professing the faith, and patient in bearing the crosses of it.* ver. 1.

Motive. 1. *Because we have a cloud of witnesses, who eye us in our course of faith and piety.* ver. 1.

2. *Because we have Christ for an example and pattern, who did endure the crosse, and the contradiction of sinners, and despised the shame of it for the glory set before him.* v. 2, 3.

3. *Because the crosse is but Gods chastisement upon us; which argues his fatherly love to us as his children.* ver. 5, 6, 7. *for chastisement is universall whereof all are partakers, except bastards.* ver. 8. *We take it patiently from our carnall fathers.* v. 9. *It lasteth but a few dayes.* ver. 10. *and it smarts but only for the present.* v. 11.

2. Duty. *We must follow peace and holinesse.* v. 14.

Motive. *Because without them no man shall see the Lord.* ibid.

3. Duty. *We must be diligent to keep one another from falling away.*

Motive. *Because Apostacy is a bitter root, that will both trouble and defile many.* v. 15.

4. Duty. *We must take heed of profaness.* v. 16.

Motive. 1. *Because Esau who first despised his birth-right, afterward lost his blessing finally, and could not recover it, though he sought it with tears.* v. 16, 17.

2. *Because the Church whereto we come, is not an earthly mount, where a God on earth speaks all in terrour, as it was with the Israelites,* v. 18, 19, 20, 21. *But an heavenly mount, whereof the assembly is, God in heaven, and Christ the Mediator; thousands of Angels, the first-borne of the Church, and the spirits of the Righteous.* v. 22, 23, 24.


3. *Because the Doctrine we are to hear was not spoken on earth, as was the law: but from heaven.* v. 25.

4. *Because the time shall once come under the Gospel, wherein God shall bee more terrible then ever he was at Mount Sinai: for hee shall shake both heaven and earth to pieces, even to abolish them.* v. 26, 27.

5. *Because we receive from God an infinite benefit, even a Kingdome that is immutable, and unconsumable.* v. 28.

6. *Because God is a fire to consume the profane.* v. ult.

## CHAPTER XIII.

1.  *Et brotherly love continue*] In the former Chapter hee exhorted them to severall duties concerning God, as to constancy in the Faith, and patience under the Crosse, and to Holinesse: and also disswading from the maine contrary vices of Apostacy and profanenes. Now in this Chapter hee proceeds to humane duties in certaine mutuall good offices of men one toward another, beginning with brotherly love; which is our first and chiefest degree of Charitie towards men, particularly such men as are our brethren. They are eminently called our brethren, who have one common spirituall father with us, and are begotten into Christ from our heavenly Father, by that incorruptible seed, which is the word of the Gospel. For if the faithfull who are sanctified, are all brethren unto Christ who doth sanctifie them, as was shewed before, chap. 2. 11. with much more reason are they brethren one to another, because their mutuall resemblances between themselves are much more manifold. And this brotherly love consisteth in the inward affect of it, and in divers outward effects of doing good; for faith and love also are both dead, if they be ineffe-ctuall. This love must *continue*, and remaine in that being it had amongst them, it must never cease to be, nor faile to be lesse; for hee tacitly attributes this vertue unto them, and supposing it amongst them already, requires the continuance of it. For he had spoken before of their worke and labour of love, that they had ministred unto the Saints and did minister. And therefore he seems not simply to exhort them to the duty of love as if it were not yet amongst them; but to the continuance of it as supposing it, amongst them already.

2. *Be not forgetfull to entertaine strangers*] The second good office is that of hospitality. Hospitality is but love and charity carryed upon another object, when our love is not restrained to our acquaintance only whom wee know; but enlarged towards strangers in generall whom we know not, whether they be our brethren or not. And it consisteth in receiving strangers into our houses, and entertaining them with all good offices of humanity and courtesie; especially according to our abilities and their necessities. And as hospitality must be exercised toward all strangers, so especially and in the first place toward Christians who are our brethren, and chiefly to those of them that are exiles and become strangers for the cause of Christ and his Religion.



And to this hospitality may be referred our humanity toward the poor, by inviting them to our houses, and cheering them in a kinde and comfortable manner. And of hospitality we must *not be forgetfull*] 1. We must not neglect it. For those things that we forget, we also neglect, or as we have said before, wee take no care for them: the contrary whereof we shall see in the verse following. *For thereby some have entertained Angels unawares*] He commends hospitality, and moves us to the exercise of it, in regard that thereby some have entertained Angels unawares. He hath reference to the history of Abraham and Lot, whereof both were wondrous hospitable, and carefull to receive and entertaine strangers into their houses, and both unawares, happened upon Angels sent from God, carrying themselves in the shape of men, which they received into their houses. So that by the hospitality of *some*, namely of Abraham and Lot, it came to passe, that they received and entertained Angels, not knowing them to bee Angels then when they received them. For if they had evidently knowne them to bee Angels, it had been no marvell, that they invited them into their houses or tents, for this they might well have done, though otherwise they had not been hospitable. For who is so inhospitable, but if he thinke he may procure Angels to accept of his entertainment, will delay to invite them, when he findes them at his doore, though indeed this were no hospitality at all: for he that invites Angels must needs know, that Angels can be in no necessity to stand in need of entertainment, which hospitality alway supposeth in the stranger that she receiveth. From these words of the Author it is manifest, how vainly they are mistaken, who thinke that the three men who were seen and invited of Abraham, Gen. 18.2. were the persons of the holy Trinity; and because hee saw three and worshipped but one, calling him, My Lord, therefore they gather, that Abraham believed, that those three persons were one God. These men perceive not, upon what a fallacious conjecture they relye in matters of so high moment. For this divine Author doth openly declare and testifie that they were Angels, and not three persons of the Deity, which if they had been, he might surely have commended hospitality with a far higher encomium of praise, and have said, that by reason of that vertue, not Angels, but the persons of the Deity received entertainment. And we desire leave to demand of these men, what they thinke, whether Abraham, when hee saw those three persons and worshipped one of them inviting him into his tent, did then certainly know that he entertained the persons of the sacred Trinity, or not know it? If they affirme the first, that hee did know it, then we further demand of them, why Abraham used them as men? why he dressed meat and caused it to be set before them, and exhibited other offices of courtesie to them, which are usually done unto men? was he so ignorant of things, that he knew not, that God

The three men  
seen of Abra-  
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wan-

wanted no such entertainment: And why doth this Author say that he entertained men *unawares*? For what can this signifie else, but that he believed them to be men? Did hee who did not so much as imagine them to be Angels, believe them to be persons of the Deity? But if for the second point these men confesse, as the truth is, and as this Author clearly teacheth, that Abraham supposed that he saw and invited no other persons but men, with what reason doe they gather, that because he saw three and worshipped one, therefore he believed, that they were one God distinct in three persons? Did he therefore believe it, because he did not so much as imagine it? But you will say, why then did he worship one, seeing he saw three? without all doubt he therefore did it, because one of them carried himselfe so, as seeming greater & worthier then the rest, and was eminent amongst them. And surely one of them only is called Jehovah, and is cleerly distinguished from both the other. In the 18. Chapter of Genesis, compare the 17. verse and so forth, and the last verse, with the first verse of the Chapter following, where the two other Angels went to Lot in Sodome. For this may be a sufficient argument, that from this one point of worshipping one, the unity of a common essence among them cannot bee collected, seeing Lot worshipped also the other two, bowing himselfe with his face toward the ground, and called them joyntly, My Lords, Gen. 19. 1, 2. But if that one at Abrahams tent carried himselfe for a divine person, why is he alone, both worshipped of Abraham, and called Jehovah in the Scripture? Were not the other persons worthy of the same honour, and of the same name? But if that one went for the divine and commune essence, where shall be the third Person of the Deity? Did therefore Abraham worship the divine Essence, and neglect the divine Persons? or did one carry himselfe for the Essence, and for a Person also? And why not the rest also, if the divine Essence were equally commune to them all? Eusebius in his first booke, contends, that this one Person was the Sonne of God, because that after Abraham knew him, he is called Lord and God. For hee will not have him to be the most high God, because to him it is not incident, to undergoe such a change, as to assume a strange shape, and converse with men under it. (Neither may we think (to insert this by the way) that those fathers who lived before and about the times of the Nicene Council, and the whole Church in generall held this opinion of God, to believe, that the Sonne is that one most high God who is the Father. For they were far of another minde, who yet if in these times they should appeare, would now of an universall Council be no lesse condemned then they then condemned others.) On the other side, Eusebius seeing that the name of Lord and God was given to that person, he imagined that he could not possibly be any other but the Son of God, consubstantiall to his Father as he thought, and therefore par-

taker of his Fathers divine Name. So multiple and various is error, that when she hath once strayed from the path of truth, wanders incessantly, and findes no end of erring, and beleeves none that would direct her; for there is no blindnesse so incurable as that of the minde; because it perswades the soule that she wants no sight but sees most cleerely. But Eusebius might have sufficiently knowne and beene informed, if by no meanes else, yet from this one place of this Author, that this person and the rest entertained by Abraham were indeed Angels. But you will say, why then is that person called Jehovah which is the proper Name of God himselfe? The reason is, because he carried himselfe for God himselfe, at Gods will and command. For such an one (as we heard before,) was that Angel who first appeared to Moses in the bush, and afterward at Mount Sinai in such high Majesty, both which as it appears plainly from Scripture were Angels, though they carried themselves as God and Jehovah; and therefore it can be no marvaile that the Name of God was given them. For what absurdity is it, for the Angels to carry themselves as God, and use the Name of God, when God wills and commands it? Yea, how can it possibly be otherwise? Are they not ministring spirits unto God, to be delegated by him in what quality he pleases to impose on them? or cannot God will and command them to minister in this quality, to procure their greater authority with those men to whom they are sent, and that men may be the more certaine, that in or by those Angels they deale with God himselfe?

3. *Remember them that are in bonds*] To remember in this place, is to have a care; for of whom we have a care, them we are wont often to remember. And the sence of this remembering here is all one with the negation of the contrary in the former verse, where he required them, that they should not be forgetfull; because not to forget, is to remember. *Them that are in bonds*; namely for Christs and the Gospels sake; for though many were in bonds for other causes as for crimes and offences, yet the multitude of those that were in bonds for Christ, made farre the greater number. For afflictions and persecutions are so incident to the truth of the Gospel, that she produceth an army of bondmen, wherein the fore-runner of Christ was also the fore-runner: for John Baptist suffered both bonds and death: but wee must looke upon Christ as the Generall of this Army, who led the way by the Crosse, as this Author requires us, chap. 12. 2. Of the like bloody cup Stephen dranke and James; Peter also lyes sleeping in prison betweene two souldiers bound with two chaines, Acts 12. 6. Paul and Silas are thrust into the inner prison at Philippi, and have their feet made fast in the stocks, Acts 16. 24. Yea Paul was for many yeares so familiarly acquainted with chaines and bonds, that he makes it his attribute to be the prisoner of Jesus Christ; for so he styles himselfe in severall



severall of his Epistles. And this Author doth acknowledge himselfe to be in bonds, and that therein these Hebrewes had compassion on him, chap. 10. 34. Yet in this place his intention is not, that they should remember him alone: but he speaks in the plurall number for their charity in generall to all that are in bonds. *As being bound with them*] He shews how carefully we should remember those that are in bonds, namely by thinking our selves to be in the same state and condition with them; and therefore having assumed their persons upon us, whatsoever we would have done by our brethren and companions to us in the like case, the same we should carefully doe unto them in their distresse. And from these words it appears that the third duty or good office whereto the Author doth exhort them, is commiseration or compassion; which though he name not in expresse termes, yet his words do tacitly imply it. For commiseration is but love and charity varied yet upon another object; when our love is not restrained onely to our brethren, or to strangers, which (as was shewed in the former verse) is hospitality; but when the bowels of our love are enlarged to all persons in misery, in what relation soever they stand unto us; especially when we assume unto our selves and feele in our soules the like passions that be in them, of suffering and being bound with them; for then our charity becomes true compassion or commiseration. *And them which suffer adversitie*] In the Greek it is *ἐν συμφορᾷ*, which is a generall word that may be extended to all kinds of afflictions; or if it be restrained it commonly signifies those that are sicke, or suffer bodily paines. And the adversitie of sicknesse or paine is a sore misery, that doth justly require our commiseration. *As being your selves also in the body.*] Here he shews a reason or motive why we should commiserate those that are sick and pained in body; namely, because wee our selves are compassed with a body of infirmity subject unto sicknesses and paines. For seeing wee are men, we must therefore consider that no humane infirmity is exempted from us; and thereupon learne to commiserate other persons in their sicknesse, as if the like misery were already or shortly may be upon our owne bodies.

4. *Mariage is honourable in all, and the bed undefiled*] The fourth duty or vertue whereto he exhorts them is Chastity, by avoyding the vice of lust and uncleannesse. The speech of the Author is here illipicall or defective, for in the Greek there is no verbe, *is*. Yet we must needs understand some verbe, either indicative *is*, as here our and most vulgar Translations have it, Mariage is honourable, and the bed undefiled is honourable: Or rather wee should understand a verbe imperative, *let*. *Let mariage be honourable, and let the bed be undefiled*; because all the former verses in this Chapter are delivered in the imperative Mood; as *Let brotherly love continue*, ver. 1. *Be not forgetfull to entertaine*, ver. 3. *Remember them that are in bonds*, ver. 3. Secondly, be-

Commiseration.

cause



cause the verses following also runne in the same imperative Mood; as *Let your conversation be without covetousnesse*, ver. 5. *Remember them which have the rule over you*, ver. 7. *Be not carried about with diverse and strange doctrines*, ver. 9. &c. Thirdly; because the fifth verse next following this is without any verbe in the Greek; and yet the Translators doe unanimously supply it with a verbe not indicative, saying, your conversation *is* without covetousnesse: but imperative, *Let your conversation be so*. Lastly, because the contents of this Chapter seeme not to be matter of Doctrine, but of Exhortation; whose Mood is imperative, moving us (as we have said) to severall duties and good offices. If then wee understand these words Indicatively, by supplying them with the verbe *is*; Then the sence will be, That mariage is in all or among men of all sorts and ranks a thing honest, and by it onely the bed is undefiled; so that a man may live in mariage with the safety of piety and honesty; contrary to what is done in fornication and adultery. But if we understand them imperatively or preceptively by supplying them with the verbe *let be*; *Let mariage be honourable*. Then the sence will be. Let mariage bee preserved in it due honour, and let the meanes to preserve it so, be, by keeping the bed undefiled from adulteries; for nothing is more dishonourable to a married person, then to have his bed stained and defiled by the uncleannesse of another; which is done in every adultery; for the nature of adultery is here modestly defined to be the defiling of anothers bed. The words *in all* may be referred either to things or persons. If wee referre them to things, the sence will be, that mariage be in every thing observed honestly and chastly, and that the bed be not polluted with any uncleanse or strange lust. But if wee referre *in all* to persons; the sence will be, that mariage must be had in honour and esteeme among all persons of all sexes; that no person should so despise it as to presume or dare to invade anothers bed, whether he be a single person or married. For all persons ought to have such an opinion of mariage, as to esteeme it a thing sacred and not to be polluted; for he that doth otherwise, and transgresseth the Laws of mariage, by defiling his bed and body with a stranger, incurreth a heavy penalty, which God himselfe will one day execute upon him.

*But whoremongers and adulterers God will judge* ] Here he brings a Motive or Reason, whereby hee would perswade us to the former dutie of honouring mariage by our honesty and chastity; namely, because God will shew a judgement upon whoremongers and adulterers, who are the maine transgressours against mariage to violate and dishonour it; for to the honesty of mariage and the chastitie of the bed, he opposeth whoredome and adulterie, as a bed polluted and defiled. For mariage is dishonoured and disgraced two wayes chiefly, first by whoremongers who despise it and will not marry, and secondly by adulterers, who

who violate and affront marriage. And the judgement which God hath already denounced, and will certainly execute upon whoremongers and adulterers, is, that they shall not inherit the kingdome of heaven. See Gal. 5. verse 19. 20. 21. and Ephes. 5. 5. And the Author makes God the Judge to condemne and punish these whoremongers and adulterers, to the end they might thinke and consider, that though they commit their wickednesses secretly, and many times escape the eyes and judgements of men, yet they shall not evade the avenging hand of God, and in vaine they deale warily, if they live not chastly. For God doth severely persecute uncleannes, especially in them whom he hath seasoned with the knowledge of Christ, sequestred from profane and worldly men, and accepted as persons sacred to himselfe. If therefore men would avoide this judgement of God in the losse of eternall life, let them avoid the defiling sins of whoredome and adulterie. Concerning celibate or single life, here is nothing ordained; because although a chaste celibate be purer and holier then marriage, yet the necessitie of it is not commanded or imposed upon any man by the sacred Scripture: But Christ doth only perswade it, yet onely to them, who can containe themselves. Mat. 19. 11, 12. and Paul more amply and openly. 1. Cor. 7. ver. 8, 26. and thence to the end of the chapter. Here therefore we must walke in a middle way. And as marriage must not be detrued into the number of fornications and uncleanneses, as some anciently did, who esteemed marriage nothing else, but a kind of licenced whoredome: so again on the other side it must not be equalled to a chaste celibate, which the Scripture clearly prefers before marriage, as containing more puritie and holinesse in it. But as wee said, it must be exacted from no man, lest while we affect extreame puritie, either we our selves fall into mischiefes and uncleanneses, or precipitate others into them, who aspire either to the glory of celibate, or to other vertues and offices inclosed with the necessitie of celibate. Whatsoever is honourable, honest, and undefiled, as the Authour here testifies of marriage, that must bee granted free to any man, especially if there arise a weightie cause, as in this case there may, to cut off all occasions of whoredomes, adulteries, and other defilements. And they who debarre from marriage those which burne as the Apostle speakes, doe all one, as if a man who cannot hinder the disease, doth yet forbid to use the remedy, for what else can follow upon this, but a soarer sicknesse? For marriage is the remedie for burning and lust; which when it is denyed to them that burne, the issue will be, that at length they fall into a farre worse disease, and runne into uncleane and unlawfull pleasures. Besides, it detracts much from the dignity of celibate, if it cease to be voluntary, and be forced by law, and arise not from free will. But to returne to the words of the Authour. Whoredome is betwene those parties that are both free from the bond of marriage: but adulterie is be-

Of single life.

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tween parties, whereof either both, or one of them at least is married. Anciently under the old Testament, when husbands might have more wives then one, it was not adultery for a married man to lie with a single woman unmarried, but onely whoredome. But under the new Testament, where this licentiousnes of husbands is limited by the law of Christ, and restrained to the company of one wife onely, adultery is committed as well on the husbands part, as on the wives, as may easily appeare by the words of Christ. Matth. 19.9. *where he saith, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery.* Which certainly is not, because of the marriage-bond (for that of it selfe is rather to avoid uncleannes then increase it) but absolutely and simply, because having a wife before hee presumes to lie with another woman, when by Law the former woman ceaseth not to bee his wife, because his divorce was illegall and a nullitie.

5. *Let your conversation be without covetousnesse.* ] The fifth dutie whereto he exhorts, is Contentednesse, by avoiding the vice of covetousnesse, which here the Author dissuades next after uncleannes in the former verse. For these two vices of uncleannes and covetousnes, love to goe together, or one to follow close upon another; for we finde them this coupled and joyned in several passages of the holy Scriptures; as the two grand vices of the world, that are most pernicious, and yet most common. See Ephes. 5.3,5. and Colos. 3.5. and 1. Thes. 4. 5, 6. and divers other places of the Prophets. Wherefore of all other vices, these two unto Christians ought to be most odious, as being so joynly and fully cryed out against in the Scriptures. The word for *Conversation* in the Greeke is *ὑποκρίσις*, which either signifies a custome and manner; although it bee not usually put in the singular number for a manner: but *ὑποκρίσεις* in the plurall for manners: yet more frequently the word *ἔθνος* signifies the manners; or customary actions of a man. Or *ὑποκρίσις* signifies the meanes and way of getting our livelihood. Both these senses come to one, and both agree to the point proposed. For both our manners and our meanes of getting our livelihood must bee free from all covetousnesse and love of money. Now covetousnesse is an inordinate desire and endeavour of worldly goods; or as Saint Paul describes it, 1. Tim. 6. 9, 10. It is a desire to be rich; for what at the ninth verse hee tearmed a desire to be rich, hee afterward at the tenth verse, calls the love of money or covetousnesse; and withall he sets this brand upon it, that it is the nursery or root of all evil. *And be content with such things as you have.* ] To covetousnesse hee opposeth contentednesse as the contrary dutie and remedy against it. So doth also S. Paul. 1. Tim. 6.8. Where he limits our contentednesse only to food and raiment, saying, *Having food and raiment, let us be therewith content.* ] He is content with the things he hath for the present, who doth so



so rest satisfied with that estate he hath, though it be meane and small, that hee is neither querulous to complaine for the present, nor sollicitous to care and doubt for the future, though he foresee not provision of food and raiment for the time to come, because he trusteth wholly upon God, and in cases doubtfull constantly hopes for help and aide from him. To a minde thus composed it is not repugnant, if thou art poore, to desire and seeke more, so thou desire and seeke it moderately, and whether thou get more or not, art alwayes of an equall and indifferent minde, and canst say with Tobias speaking to his sonne. *Fear not my sonne though we are made poore, for thou hast much wealth if thou fear God, and depart from all sinne, and doe that which is pleasing in his sight.* Tobit 4. 21. But wealthy thou wilt never be, if thou distrustest God, and with an anxious and restless carefulnesse, givest thy selfe wholly to gaine wealth, if thou negle& the worship of God, the serious and diligent care of thy salvation, beneficence to the poor and needy according to thy estate, if thou trace the by pathes of thriving by unjust dealing, without regard to the offices and duties of pietie and equitie. And these are the bounds wherewith S. Paul defines contentednes, in having food and raiment, as was before noted. A godly man doth neither refuse more, nor overmuch desire it. See Phil. 4. 11, 12. Therefore this vertue may well agree with labour, industry, and parcimony, by which meanes if God give his blessing, wee may raise our selves from povertie, using withall a due meane and convenient measure. *For he hath said, I will never leave thee nor forsake thee.* Here hee gives the reason why we should be content with what we have, without complaint or anxiety for the time to come, and hee drawes his reason from the promise of God unto us, because God hath said, hee will never leave us nor forsake us. A reason very effectuall and of great moment to perswade us, for why should wee be anxious and carefull, when wee have so great a person as God for our Patron and Protectour, who the more to secure us, hath engaged himselfe by his promise, to provide for us? *for he hath said it.* There is a great Emphasis in the pronoun He like to that of *ἐγὼ εἶπα*. Hee who is the most high God, the Authour and Guardian of all things, and the Patron and Saviour of man. Whence it appears how firme and certaine his succour is to them that are in adversity. *I will never leave thee, nor forsake thee.* In the second member of this clause, there is in the Greeke a most strong negation of Gods desertion, *οὐ ποτε σε εγκαταλείψει*. Here is a triple negation, that thereby we might so much the more secure our selves, that the time shall never come, wherein God will forsake us. The words are the saying of God to Joshua the captaine of the Israelites. Joshua 1. 5. Which saying, every Christian as being joyned to God in a nearer bond, then ever Joshua was, may well apply unto himselfe, especially seeing the assistance and succour promised in these words to Joshua,



was onely in reference to the safety and benefit of the people of Israel, to whom he was leader.

6. *So that we may boldly say*] He expresseth the effect or fruit, which Gods promise of never failing to helpe and succour us, doth or ought to produce in us; which effect is wholly opposite to anxiety and carefullnesse for the future. And it is two-fold. The first is a full and certaine confidence and perswasion of Gods helpe; the other consequent hereto, is the confession of the mouth and as it were a glorying; That God will alwayes be ready to helpe us; which he presently expresseth in the words of the Psalmist, Psal. 118. 6. *The Lord is my helper and I will not feare what man shall doe unto me.* The words here cited by the Author, doe plainly declare, that God will be an helper and succour unto us, not onely in time of want, but also in time of danger; for many times we feare dangers more then poverty or want; and we gather wealth not onely to defend us against poverty, but to guard us against men and dangers. And therefore both our health and our wealth is in God; who will so protect us, that neither poverty nor dangers shall oppresse us; unlesse sometime it be his good pleasure to exercise and make triall of our faith by hunger, thirst, nakednesse and want of all things, by dangers, prisons, torments and a fearefull death. But then in such a case no riches will advantage us: but may much hinder us, for they may easily so worke upon us, that for love of them we will not willingly and readily follow Christ, when hee would leade us through craggy and rough wayes. For poverty makes Christians nimble and light, but riches are a burden. *What man shall doe.* He opposeth man unto God, that by this opposition it may appeare what a strong guard God is unto us against men; and what little reason wee have to feare men, when we have God for our protector. For how great and mighty is the Lord, and what a worme is man?

7. *Remember them that have the rule over you*] The sixth ptecept or duty whereto he excites them, is to imitate and follow their leaders and rulers in the Christian Religion. These leaders and rulers were such as had taught them by their doctrine and example of life, going before them in the wayes of truth and godlinesse; or as the Author here describes them, *Who have spoken unto you the word of God*] Namely Gods word of the Gospel; such as first of all preached the Gospel unto them; among whom without doubt were some of the Apostles, and those who next succeeded the first. *Whose faith follow, considering the end of their conversation*] Having designed out the persons who should be remembered, namely their rulers who had preached the Gospel unto them; here he expresseth and specifieth the matter wherein or for what their rulers should be remembered; namely, for their faith and for their conversation. They must consider and follow the faith and doctrine which their rulers delivered unto them; and they

they must consider and follow the conversation of their life and manners; and they must consider the end of their faith and conversation, what issue and event both these had. How they were not onely constant to the end in the faith and doctrine which they delivered; and in the conversation and holiness of life which they practised: but many of them sealed the verity of their holy Religion with their blood by a bitter death. These are the things that after due consideration had, they must labour to follow, by adhering to that faith and doctrine whereunto they adhered, with the same firmity and constancy that they did: and by professing it so effectually, that by vertue thereof we doe not onely abstaine from all manner of vice, to live holily in the sight of God, but also not decline to dye for the truth of it. See the manner and way whereby we must preserve the memory of the Saints departed out of this life; not by erecting Tombes and Temples unto them at vast charges; not by consecrating statues and Images unto them; not by powring out our prayers unto them or their Images: For these wayes are either superfluous and superstitious, or else unlawfull and impious: But we must alwayes remember their holy ordinances, and the course of their lives futable to those ordinances, diligently labouring to follow them, by imitating and expressing their examples in our practice. For this way will leade us unto holiness and happiness.

8. *Iesus Christ the same yesterday, and to day and for ever*] Because he had before said, they must remember their rulers, following their faith and considering their conversation, wherein (as we said) was also included, that they should alwayes preserve and retaine the doctrine which they had heard from them, and not decline any thing from it; Therefore now hee shews that the doctrine of Christ both for our knowledge and practise is unchangeable; that in no tract of time or age, any change must be made therein, either by adding, subtracting or altering any thing therein. Iesus Christ, namely considered both in respect of his office and in respect of his doctrine; or rather the doctrine it selfe of Christ, by way of Metonymy, the efficient or Author for the act or effect, as often elsewhere. *The same yesterday and to day and for ever*] Christ and his doctrine is the very same, constant to it selfe, and nothing either changed or changeable; for it is the same alwayes in reference to all times, whether past, present, or to come. For as the word *to day* signifies the time present; so *yesterday* notes the time past; yet not long past, but lately a while since; as then was the first time of publishing the Gospel upon earth. For among the people of God, *yesterday* signifies the time indefinitely and lately past; which vulgarly we expresse by *the other day*, See Gen. 31. 2. and Exod. 4. 10. and Exod. 5. 14. and 1 Sam. 10. 27. and 1 Sam. 15. 20. and 1 King. 9. 26. and Job 8. 9. And the word *for ever* signifies the time to come, not for some part of it, but for all parts of it successively, while any time shall

be lasting. So that nothing is, hath beene, or shall be changed in the doctrine of Christ; as it was of late when it was first delivered and published to the world, so it is now at this present, & so it shal be hereafter for all times to come throughout all ages: for though the world should last never so long, yet to the worlds end there shal be no change nor alteration in the doctrine of the Gospel, nor that there wil want men, who shall labour to corrupt and change the doctrine of Christ and his Apostles, or shall indeed corrupt and change it in divers particulars (for that such men there shall be, wee may gather by the words of the Author in the next verse following, wherein he warnes them of declining from the purity of the Gospel, and being carried about with diverse and strange doctrines) but that the doctrine of Christ considered in it selfe, and as it containes the truth and will of God yis no way subject to any mutation or innovation. Whence it appeares what we are to thinke of those doctrines and opinions, which have risen since the first times of the Church of Christ, and were never delivered by the Apostles themselves, nor ever received in the primitive Church. Of these we are to thinke as the Apostle hath left it written, *Though we or an Angel from heaven, preach any other Gospel unto you, then that we have preached unto you, let him be accursed. As we said before, so say I now againe, if any man preach any other Gospel unto you, then that yee have received, let him be accursed, Gal. 1.8,9.*

9. *Be not carried about with divers and strange doctrines*] The seventh precept or duty whereto he exhorts them, although it were in a manner comprehended in the former verse, where a ground was laid that will necessarily inferre it. And it is, that they should not suffer them to be perswaded to diverse and new doctrines, which were neither heretofore delivered unto them by their teachers and rulers in the Christian Religion, nor were agreeable to the rule of the truth delivered. Diverse doctrines in this place are they, which are different and diverse from themselves and opposite one to another. As if he had said. In matters concerning Christian Religion (for of these onely he speaketh) see that ye receive not one while this opinion, and another while that; for to doe so, is their fashion, who are not yet exercised in the knowledge of the truth, or not yet sufficiently confirmed in it. He addes the word *strange*, that by this meanes they might discern those doctrines. For strange doctrines are new doctrines, neither delivered by the first publishers of the Christian verity, nor consonant to those that were first delivered, whose very countenance and habit, as I may say, doth easily discover them to be none of the Apostles doctrines, as we see it fall out with persons that are strangers. With these diverse and strange doctrines they must *not be carried about*, which as it seemes is a Metaphor taken from ships and vessels at sea, which are many times agitated and tossed diverse wayes by diverse and contrary winds.

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Which similitude St. Paul also useth, where he saith, *That wee henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftinesse, whereby they lye in wait to deceive.* Ephes. 4. 14. And wee are carried about with a doctrine as with a winde, when wee give as it were the sailes of our soules unto it, by embracing and following it. For it is a good thing that the heart be established with grace, and not with meats. To his generall exhortation he subjoyne a speciall reason or motive. Whence it appears that the Author in this generall exhortation, had chiefly a speciall reference to some particular doctrines, whereto the Hebrews bore a great propension of minde, which could hardly be any other then such as were drawne from the Law of Moles. For there could be no danger that they would decline from the purity of Christian discipline, to any other but the ordinances of the Law. And in the first place, the sacrifices and offerings which were usually made under the Law, if not, to believe that by them they obtained the expiation of their finnes, for they had been sufficiently taught already under the Gospell that the finnes of all beleivers were fully purged by the blood of Christ: yet at least, that they might enjoy the feasts of those sacrifices, and society with the rest of the Jewes, communicating with them in their Religion, and consequently in their whole state, which thing they supposed might be permitted them especially in their sacrifices and peace-offerings, as being not offered for sinne, but either upon vow, or upon some other voluntary devotion, and which seemed not to be excluded by the sacrifice of Christ, which was only expiatory for sinne. For even in those sacrifices except the holocaust or whole burnt-offerings, part went to the honour of God, as the blood and the fat, part to the Priest, and part to the use of those that offered, whereto they invited one another in the court of the Temple, and did eat together feasting and cheering themselves before the Lord. Therefore this holy feasting together, being an argument of their communion with the rest of the people, might flatter their soules, and make them desire the legall sacrifices and offerings, if not all, yet at least the peace-offerings, and take it heavily that they were restrained from them, and withall from the society of the Jewes Common-wealth, as unworthy persons, because of the Christian Religion, especially as it stood pure and refined from the legall ceremonies. As also, to be inhibited from the Religion and state of the Jew, was troublesome to the flesh, for to enjoy both was very pleasing carnally, and to eat the holy meats before the Lord had a shew of piety, and might seem somewhat to prevaile with God. With this error therefore, whereinto they were prone to fall, the Author meets two wayes, and withall declares what sacrifices and what offerings whether for sinne or peace wee should offer unto God, namely spirituall sacrifices, wherein there is no use of eating. For  
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though many are of opinion that the Author here treats of not observing that difference of meats which was so precisely and carefully ordained under the Law, yet we think otherwise for these reasons: 1. Because the Author seems to recall them from the use of meats and not to grant the use of them; for he speaks not of a liberty to eat, but of a necessity to abstaine; and he opposeth grace to meats, because it is good the heart should be established or refreshed or recreated not with meats but with grace: but the heart is not recreated with meats not eaten but eaten; therefore grace is here opposed not to the use of meats, but to abstinence from them. 2. Because the following reason proposed ver. 10, 11. doth openly treat of that eating of the sacrifices, which to Christians was not convenient; neither can this reason by any meanes be applied to the abolishing of the difference of meats. 3. Because from the words spoken here, the Author infers at the 15. verse (as the particle *therefore* shewes) that wee must offer spirituall sacrifices by Christ. Whence it may be gathered, that by these words that service and eating of sacrifices anciently ordained under the Law, is here reprehended and condemned; for that from this is rightly and immediately inferred: but is not inferred from the abolishing of the difference of meats. But now let us consider and weigh the Authors argument. The first way is contained in these words by way of prevention. For they who desired those sacrifices and holy banquets, might say, It is good to establish the heart with meats, that is, to recreate it, after the Hebrew phrase, who call recreating of the heart, establishing of it; See Gen. 18. 5. where Abraham invited the three men, of whom we treated before, to establish their heart with a morsell of bread; that is, to take some little repast. The Author seems to have reference to the words of Moses, Deut. 12. 18. who speaking of eating holy things, saith, *And thou shalt rejoyce before the Lord thy God in all that thou puttest thine hand unto.* To this objection the Author answers by opposing unto it a greater and more excellent good, by saying, *It is a good thing that the heart be established with grace, not with meats.* As if he had said, To establish the heart with meats is not so good, but to doe it with grace is truly good as he presently demonstrates. By grace he meanes that grace of God, which is revealed and offered unto men in the Gospell, consisting in a plenary remission of the guilt and paine of all our finnes, even the most heinous, in a perfect expiation of all our finnes by the sacrifice and offering of Christ; in loosing from the neckes of men that yoke of the ceremoniall law, wherein are contained the ordinances for carnall sacrifices; in justifying us not by merit of works, but by faith; and after justification in giving us possession of eternall life in due time. This is the thing, the good thing, wherewith not our bodies, but our hearts and soules are in a wonderfull manner recreated and refreshed; and he that hath tasted and relished such grace in his soule,

soule, will no more desire the meats and banquets of sacrifices. And the Author speaking of grace, doth very fitly and properly use the phrase of establishing the heart. For our hearts, that is, our souls which are commonly signified by the name of the heart, are established and recreated not properly with meats, which reach not to them, but with the grace of God, and is made active and lively to performe all Christian duties. *Which have not profited them that have been occupied therein.* Here he brings the reason, why in a manner he denied, that the heart is established with meats, or that such establishing is not so good a thing, namely, because they that have exercised therein, have found no profit thereby. To be occupied in meats or (as the Greek hath it) to walke in meats, seeing here (as we have shewed) meats signifie the meats of the sacrifices or of the holy things, is nothing else, but to partake of those carnall sacrifices, and to accustome the eating of things offered and consecrated, and placing therein a part of Gods worship and service. By those who are said to be occupied in those meats, are meant the Jewes, before they were illuminated in the doctrine of Christ. *Which have not profited them.* The Jewes found no true profit by eating those meats. For as Christ saith of Manna, John 6. 49. *Your fathers did eat Manna in the wilderness and are dead:* So may it well be said, of the meats of the sacrifices and things consecrated to God. Your fathers did eat the meats of sacrifices and are dead. But he that recreates and fills his soule with that grace of God which is revealed and exhibited to men in the Gospell, hee shall live for ever. Therefore the words *not profited* doe not simply exclude all profit and advantage wholly, for the meats of the sacrifices did profit something in respect of that time, to repaire the strength of the body for a short time; but they had not a true profit belonging to the Spirit, but only a carnall profit, that was transitory and fugitive, not durable and eternall. In which sense also Christ saith of his flesh eaten in a carnall way, as his Disciples understood it, Joh. 6. 63. *It is the Spirit that quickneth, the flesh profiteth nothing;* that is, it furthereth nothing unto life, to produce in men a spirituall and eternall life. It is the Spirit that vivifies men, which, as from the spirituall eating of the flesh of Christ slaine for the life of the world, and from the spirituall drinking of his blood, so from that sweet taste of that divine grace, which was confirmed by the death and blood of Christ, doth distill into our soules and so revives and quickens us. From these words of the Author it is manifest, that to Christian Religion it is nothing pertinent or profiting to eat any true meat properly, and consequently not the flesh and blood of Christ. For if the body of Christ were properly eaten, and therein consisted a part of Religion, would not the Author have opposed the meat of Christs flesh and blood to the meats of those sacrifices? would he have said, we have an altar, whereof it is not lawfull for them to eat,

no not for the Priests, if it be lawfull for the Priests to eat the body and drinke the bloud of Christ offered every day upon the altar, and unlawfull not to eat and drinke it? Would he have left us only the sacrifice of praise and good workes, for the sacrifices and offerings of all animals and other creatures, which might be turned into meats?

10. *We have an altar whereof they have no right to eat, which serve the Tabernacle*] Hitherto the Author hath shewed that there is very little or no cause, why Christians should desire those sacrifices of the Law and the meats of those offerings; or should place some part of Gods worship or service in them, or should take it grievously, that for the profession of Christian Religion they are drawne from commerce and communion with the Jewes and their state. Now he shews further, that it is not lawfull for Christians to eat the meats of sacrifices, as was anciently done under the Law. He therefore saith, *We have an altar.*] Any man may easily perceive that these words are figurative and improper, taken from the ordinances in the discipline of Moses, which for the most part cannot be applied to the discipline of Christ, but by way of abusion and impropriety, whereof we had no few examples formerly, especially in the comparison of Christ with the Leviticall Priests. For, for comparisons sake, we many times use such words of a thing, which without respect to the comparison wee would never use. The same impropriety falls out againe here. In the Christian Religion, to speake properly, there is no Altar, no Tabernacle to serve, no Sacrifices which can be eaten; neither if we respect the eating of sacrifices or the abstinence from them, is there any such difference betweene Christians, as if some were Priests and Ministers of the Tabernacle, and others were not. Therefore in such sayings we must not weigh every word singly by it selfe, as what is signified by the Altar, what by the Tabernacle, and whereto it answers, but we must enquire for the sense of the whole sentence: Wherefore these words import nothing else, but that Christians have no other sacrifices; but such whereof they have no power to eat. By those which serve the Tabernacle (which under the Law were only Priests and Levites) are signified all Christians in generall. Christians therefore are said to be in that condition, as if under the Law there had been such an Altar, whereof and of the sacrifices laid upon it, and offered unto God, it was not lawfull for any man to eat, no not for the Priests themselves and other Ministers of the house of God, much lesse for the rest of the people. For if there had been such an Altar under the Law, then it is apparent unto all men, that the eating of sacrifices and things offered unto God, should have had no place under the Law. But thus it is under the Gospell; and therefore the eating of sacrifices must be to Christians unlawfull.

11. *For the bodies of those beasts whose bloud is brought into the Sanctuary*



are by the high Priest for sinne, are burnt without the campe'] Here the Author proves by his assertion in the former verse, why in Christianitie the matter is so ordered, that under the Gospel there is such an Altar, whereof the Sacrifices are not permitted to be eaten of any man. Yet he proposeth his argument so concisely and briefly that he seemes rather to point at it, then explicate it. And it manifestly appears that the Authour takes it as graunted for a ground, That Christians have no other Sacrifice, but what is resembled by the entrance of the high Priest into the Sanctuary, or by those beasts onely, whose blood was brought into the Sanctuary by the high Priest, and their bodies were burnt without the campe. For unless the Author took this for graunted, he could not from this (that in those sacrifices it was not lawfull to eat the flesh of the offering) simply conclude, that it is not lawfull for us Christians to eat sacrifices, or that we have an altar whereof we may not lawfully eat. And this he might well take for granted, because by that Sacrifice whereby our high Priest entred into his Sanctuary under the new Covenant, all things were performed, whether we respect the plenary expiation of our sinnes, or the full reconciliation of Gods favour and grace towards us, that for that effect there is no further need of any Sacrifices of beasts or other things corporiall. Neither is there reason, why any man should say, that in the Christian Religion there are other Sacrifices and oblations, which Christians must offer, and therefore by that sacrifice other Sacrifices and oblations are not excluded. For the Author doth not oppose that Sacrifice to those that are wholly incorporeall and spirituall, and whereof no meat can be made, as are the Sacrifices to be offered by Christians, such as a contrite and humbled heart, as David speakes, the Sacrifices of praise, the fruits of our lippes, confessing unto the name of God, communicating or doing good (as the Authour hath it afterwards) and other workes of pietie. But hee opposeth it to those Sacrifices, wherein are offered things corporeall and fit for food; so that he leaves no further place for all these. Therefore herewith the Sacrifice of the Masse must needs fall, wherein a thing corporeall that may be eaten, is said to be daily offered. But some man may demand, how it can be true, that in the Christian Religion there remains that Sacrifice, whereby the blood of slaine beasts was by the Priests brought into the Sanctuary for sinne, and their bodies burnt without the campe. We answer, because that under Christianity there remains the Sacrifice of Christ our high Priest, which is the antitype and solid body, whereof that Sacrifice was but a type and shadow. Which sacrifice of Christ by the comming of it, hath abolished all other carnall sacrifices, and the eating of them. Whereof this is an open and manifest argument, that in the type and shadow of it, there was no place allowed for eating, but the bodies of the beasts slaine for it, were wholly burnt, and that without the campe. Yet it is



not necessary, we should say, that here is a reference, to that yearly Sacrifice onely, whereby the high Priest entered the Oracle, or the holiest of all, seeing the reference may be to all those Sacrifices, which were made as well for the high Priest himself, as for the whole people. For the blood of those beasts that were slaine for a sin-offering, was by the high Priest brought into the Sanctuary, although not into the Oracle or holiest place of all, yet into the first Tabernacle which is properly called the Sanctuary, chap. 9. vers. 2. (which in other Sacrifices for private men was not done, wherein the blood of the beasts slaine, after the high Priest had sprinkled the horns of the Altar that stood in the court at the doore of the Tabernacle, was all poured downe at the bottome of the Altar, Levit. 4. 25.) and the bodies of the beasts so slaine for sinne-offerings, were no lesse burned without the campe, then was done in that solemne anniversary Sacrifice, as it appears in the same fourth chapter of Leviticus.

12. *Wherefore Iesus also, that he might sanctifie the people with his own blood, suffered without the gate.* ] Because hee had said, that in those Sacrifices, that carryed a type and shadow of the Sacrifice of Christ, the bodies of the beasts slaine were wholly burnt without the campe, therefore he affirms it came to passe, that Iesus also whom those beasts slaine for the Expiation and Salvation of the whole people, fully represented and shadowed, suffered without the gate. And this hee doth for this end, that the conformitie and resemblance betweene the tipe and antipe, betweene the shadow and the bodie might appeare the better, which at the first sight would sufficiently argue, that one was referred to the other. The Citie of Jerusalem, wherein the people after their conquest of Canaan, seated themselves, is answerable to the campe wherewith they journeyed in the wilderness, and succeeded in the roome of that campe. And therefore in this respect, it was all one for a man to bee drawne without the gate or walles of Jerusalem, when the people dwelt in that Citie, as without the campe, when they had a campe for their Citie. *Iesus also*] the particle *also* hath in this place the force of a comparison, as if hee had said, not onely the bodies of those beasts were burnt without the campe: but Iesus also himselfe suffered without the gate. *Suffered,*] namely, the death of the Crosse, the *genus* being put for the *species*. And the death of Christ is answerable, not onely to the slaughter of the beasts that were made within the campe and Citie, or compasse of the Temple, but also to the burning of their bodies, which was performed without the campe and Citie, for his death answered their slaughter, as his blood was shed, and their burning, as his body was buried. And the things that in the tipe and shadow were as it were severed, were in the antipe and body united, so that onely death in Christ, answered both the slaughter and burning of the beasts. *That he might sanctifie*

*[sanctifie the people.]* In these words Christ is tacitely compared with the legall high Priest, whose proper office it was to sanctifie or expiate, not this or that single person, but the whole people, and the blood of Christ is compared to the blood of those beasts, which was shed for the whole people. And Jesus did sanctifie and wholly expiate the people with his blood, in that by the intervention of his cruell death hee entered into the heavenly Sanctuary, and appeares for us for ever in the sight of God, to make intercession for us: *i.* to free us by his care from all the guilt and penalties of our sinnes. For the same saying is expressed by Saint Paul in other words, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* For that which is sanctified or made holy, is rightly opposed to that which is execrated or made a curse. Wee have already observed heretofore, that the Author though he had occasion to speak of Christs blood brought into the heavenly Tabernacle, whereto his comparifon and resemblance of Christ to the legall high Priest might invite him; yet doth purposely avoide it, and useth onely words, from which it might appeare, that our sinnes were expiated by the blood of Christ, yet not as brought into the Tabernacle of heaven and offered unto God, but onely as it was shed, and prepared entrance for Christ into heaven, there to help himselfe unto God. The same caution is used also by the Author in this place, who in the former verse having made expresse mention of the blood of beasts, brought by the high Priest into the Sanctuarie for sin-offerings; yet when hee comes to the blood of Christ, saith nothing else of it, but that hee Sanctified his people with it, or as it is in the Greeke *by it*, that is, by shedding it. *By his owne blood.* Not as the high Priest under the Law, who sanctified the people by blood, yet not by his owne blood, but by the blood of beasts: but because Christ was to sanctifie the people by his owne blood, therefore hee must suffer without the gate, and bee slaughtered by an infamous death, to fit him for the subsequent offering of himselfe afterward to God in the heavenly Sanctuarie.

13. *Let us go forth therefore unto him without the campe]* After the Author had shewed that the Hebrewes considering they have embraced the Christian Religion, must not eate or banquet with the meates of sacrifices, as if some part of divine worship or service were therein contained; now from the infamous death which Christ suffered without the gate, he inferres, that they must not regard it at all, if for Christs sake they be driven from the rest of the Jews, not onely from their temples, sacrifices, and holy banquets, but even from their City, from their commerce and civill society; yea although they be publickly reproached as impious and cursed persons, and cut off from the body of the Jews common-wealth; or at last lose their lives by the same

or the like punishment, under which Christ their head and Captaine suffered. And this he therefore inferres, because the hatred of the Jews against the Christians contained not it selfe, with prohibiting them from their Ceremonies, sacrifices and temple: but proceeded so farre as to drive them from their common-wealth and Civill commerce, with publique infamy and reproach, onely because they professed the Religion and Name of Christ. *Let us goe therefore*] Seeing our Lord Jesus Christ, our high Priest and heavenly King, was led out without the gate, and so seperated from the rest of the corporation of men, and there put to an infamous death, therefore *Let us goe forth unto him without the camp*. Let us willingly and freely, with an open and ready heart undergoe together with him, banishment, reproaches, infamy, death and all manner of evils. Christ now lives without the camp, without the City, without the gate; shall we not willingly goe forth, to be rather with him alone, then among the wicked multitude of the Jews? For we are happier without the camp with Christ, then in the camp without Christ; seeing where Christ is, there is true happiness. Why the Author names the campe, we shewed the cause before, ver. 12. *Bearing his reproach*] To beare the reproach of Christ, is to refuse no suffering for Christs sake, that Christ himselfe did beare. For in the word *reproach* are included all evils that can be inflicted upon a man; because evils are alwayes inflicted with infamy and reproach. And the reproach of Christ, is any reproach like to his reproach, and for the like cause that he bare his: namely for the testimony of that truth which he published; that we may subconfirm by our death what he preconfirmed by his. For it is not the suffering but the cause that makes the martyr.

14. *For here have we no continuing City*] He annexeth a new reason, why we should goe forth without our camps, that is, beare it patiently to be ejected and exiled out of our Country or City; because here upon earth we have no continuing city, i. none that is durable, which cannot be taken from us, nor we from it. All the cities which we inhabit upon earth, we inhabit onely for a time. Why therefore should we refuse for Christs sake to lose that city, which otherwise we must wholly lose in a very short space? Or else the Author teacheth us, that we Christians as we are Christians, enjoy no City upon earth by any firme and proper possession: but in this respect we are alwayes subject to expulsions, banishments and such like miseries. The Author therefore might with good reason use this admonition, to teach Christians what is their state and condition upon earth, especially the Hebrewes who might imagine, because they proceeded from the stock of Abraham, therefore they had full right to enjoy the freedom of the city Jerusalem no lesse then others of their Nation, and thereupon must needs take it grievously to be excluded from their inheritance.

There-



Therefore he shews that Christians have another inheritance, and enjoy a right to another city farre more excellent. *But wee seeke one to come*] This is that permanent and continuing city, from the possession whereof wee shall never be disturbed in any age; for to this city wee have a right by Christ, who is the head and king of it, that there wee may live safely under him and reigne under him. But as long as wee live here on earth, we are like pilgrims and strangers, who are travelling toward their country. He calls this city *to come*, because to us it is to come; but to God, and Christ, and the Angels it is already present. The word *we seeke* although it signifie the effect it selfe, yet it must not here be taken so much for the effect, as for the efficacy of Christian Religion, and our duty therein. For then wee seeke when we follow the power and guidance of Christian Religion: Because it is the condition and duty of Christians to seeke a City to come, that is, to endeavour with all care and diligence that they may attaine it.

15. *By him therefore let us offer the sacrifice of praise*] Here he proceeds to a new precept or duty, yet such a one as issues from his former words and depends on them; as the illative particle *therefore* shewes. Yet it followes not from the words immediately preceding, but both from his principall assertion, and from what was included in the argument thereof. The principall assertion is, That the doctrine of Jesus Christ is immutable; as it was in the beginning, so shall it remaine for all ages. In the argument or prooffe of this doctrine, Christ in a comparison with the high Priest is said to sanctifie the people with his blood. Now from this, that the doctrine of Christ is alwayes so uniforme as to be one and the same, subject to no alteration; and that Christ is our high Priest, who hath sanctified his whole people with his blood, it is rationally inferred, that we must by him offer sacrifices to God. For anciently the whole people joyntly, and single persons from among the people offered sacrifices to God by the Priest; the whole people by the high Priest onely, but private persons by Priests of an inferiour order; all which, together with the high Priest, as others were to offer sacrifices by them, are correspondent to Christ alone; for in this respect Christ alone is as much as all they together. For, although in the Christian Religion besides Christ our high Priest there are other Priests, namely all Christians, yet compared to Christ they must be accounted for the common people. And to offer sacrifices by Christ, is to offer such sacrifices as are consecrated and prepared as it were by Christ himselfe, and by him are made acceptable unto God; and this is done when we offer them as the worshippers and servitors of Christ, by faith in God, in and through Christ, by the prescript and command of Christ; for what is offered in this manner, is offered as it were by the hand of CHRIST himselfe. *The Sacrifice of Praise.* Here hee specifies what kinde of Sacrifices Christians



Christians are to offer unto God, namely, the Sacrifices of Praise; because all carnall Sacrifices used under the law are abrogated, and the spirituall Sacrifice of Praise, is succeeded in the roome of all those Sacrifices which were peculiarly offered of every one under the Law. The sacrifice of praise by a genetive of the species, is the praise it selfe and celebration of Gods name, or the act of thanksgiving unto him. And although our prayers which we powre forth unto God, be scarce at any time, at least especially and principally called sacrifices, but are rather compared with incense, because they are to bee uttered and ascend unto God from an ardent spirit, yet there is nothing to the contrary, but that we may include our prayers also in these sacrifices of praise; seeing they are usually joynd with our praises and thanksgivings unto God: And this very act of imploring Gods helpe in all things, contains no small part of celebrating and praising Gods name. *Continually*] This sacrifice of praise must be offered, continually and daily without ceasing any day; so that no part or day of our life must be vacant or void of this sacrifice. For these spirituall sacrifices are of that nature, that they may be offered continually day after day, without ceasing any day; for seeing God multiplies his blessings continually upon us, and gives us every day our daily bread, therefore we must continually offer sacrifice unto him, giving him daily praise and thanksgiving. *To God*] God is the same, to whom these spirituall sacrifices must be offered by Christ; for he is the same person that was worshipped and served under the old Covenant, and must be so againe under the new, only the manner and way of his worship and service is changed under the new. *That is, the fruit of our lips*] Hee yet further specifies and explicates the sacrifice of praise, that it is the fruit not of our corne or our cattell, as it was anciently under the Law, but of our lippes, the fruit that grows on our lips as on the branches, whose roots are the inmost recesses of the heart, as we see it in the fruits of trees, which grow indeed and hang upon the branches, but draw their originall and their sap from the lowest roots of the trees. *Giving thanks to his name.*] He yet declares more specially what this fruit of our lips is, and saith it is our thanksgiving to the name of God. The word in the Greeke, is *confessing* to his name. But it is well knowne, that the Hebrew phrase of confessing to God, doth signifie to celebrate, praise, and give thanks unto God. For confessing to God is a generall word, comprehending all manner of our speech unto God, whether we speak of his attributes, perfections or workes in generall, which is Praise, or of his particular blessings and benefits to us, which is Thanksgiving, or of our sinfulness and offences against him, which we simply call Confession.

16. *But to doe good and to communicate forget not*] Here he proceeds to another precept or duty of Christians, namely, to beneficence or com-

communicating toward the poore and needy, which he reckons among spirituall sacrifices, that he might allude to the custome observed under the Law. For in the sacrifices of the peace offerings, whereto our spirituall sacrifices are most resembling, they were wont to make feasts, to which they commonly invited the poor, and especially the Levites that ministred in the Temple, that by this means they might exercise their beneficence toward the meaner sort. This vertue the Author would not have to cease under the Gospell, although under it the sacrifices of beasts, and such other carnall things are ceased. *We communicate* ] When as often as need requires, we impart unto others, that part of our means which was properly our owne; and make that as it were common to many, which was before proper to our selves. *Forget not* ] Although the offerings of carnall sacrifices be ceased, and thereby the occasion of doing good and communicating may seeme to be cut off: yet ye must so offer your spirituall sacrifices, that ye may bee alwayes mindfull and carefull of doing good, whereof fit and opportune occasions will never be wanting. *For with such sacrifices God is well pleased* ] Here is the reason given, why we must doe good and communicate, because this beneficence to the poore is a sacrifice, and such a sacrifice as wherewith God is well pleased. For the words, *such sacrifices*, must be referred both to the sacrifice of praise, and to the sacrifice of beneficence. For even under the Law both these sacrifices were more pleasing unto God then the sacrifices of sheep and oxen. For saith God, *Will I eat the flesh of bulks or drinke the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most High*, Psal. 50. 13, 14. And againe, *For I desired mercy, and not sacrifice; and the knowledge of God more then burnt offerings*, Hol. 8. 6. God would rather have the things which were anciently offered unto him, to be spent upon man who needs them, then upon himselfe who needs them not; and therefore he hath released his whole right thereto, that they might wholly be transferred upon needy men. Hence it manifestly appears, that the community of goods is not commanded under the Gospell; for if all goods were common, how could we doe good and communicate, seeing that which is already common cannot be communicated? And how should we performe that service of God, which consisteth in the sacrifice of doing good and communicating, wherewith God is well pleased?

17. *Obey them that have the rule over you.* ] Here is the last generall precept or dntie that he gives unto Christians. By them that rule, hee meanes the Rectors, Elders, and Bishops of the Church, who are called Rulers, because they rule and governe the Church, by doctrine, exhortation, and example of life, by Counsels, Admonitions, and Ecclesiasticall censures. These Rulers we must obey, though the things they require of us, be many times harsh and troublefome to us. Yet this precept

precept of obedience must be extended no further, then to such things as are conformable to the Lawes of God, in reference whereto the Rulers of the Church are to frame all their Rules and Commands. *And Subject your selves.*] This is but an explication or designation of that obedience, which in the former words hee required of us toward our rulers; because obedience is nothing else but a subjection of our selves to them that have the rule over us. *For they watch for your soules.*] He brings a reason for this precept of our obedience, drawne from the office of our Rulers; because it is their office and dutie to be very vigilant and carefull for their soules, who are committed to their charge. For they that keep watch have a diligent care of them, for whom they watch, that no danger may befall them. And common watchmen watch for our bodies, but the Rulers of the Church watch for our soules, that no mans soule should perish, or that no man should faile of that true and eternall salvation of soules. Whence it appeares what great reason wee have to obey our Rulers, whose charge and care belongs wholly to our soules, and whose commands and admonitions we can despise, with no lesse danger then the losse of our soules. *As they that must give account.*] Now on the other side he shewes a reason of the duty of our Rulers whom God hath appointed over us, why they must use all diligent care to watch for our soules; namely, because they must give an account of their office and actions to God and Christ, who hath committed his poore sheep to their care and charge; so that if any perish through their default or negligence, they must answer for it under a grievous penaltie. For to this purpose tend those words of God in Ezekiel. *So thou, O sonne of man, I have set thee a watchman unto the house of Israel; therefore thou shalt heare the word at my mouth, and warne them from me. When I say unto the wicked, O wicked man! thou shalt surely die; if thou dost not speake to warne the wicked from his way, that wicked man shall die in his iniquitie, but his blood will I require at thine hand. Nevertheless, if thou warne the wicked of his way to turne from it: if he doe not turne from his way, he shall die in his iniquitie: but thou hast delivered thy soule.* Ezek. 33. 7, 8, 9. Therefore this so weightie and so dangerous an Office, which our Rulers bear, doth altogether require on their part, that they bee carefull to watch for our soules; and it well deserves on our part, that we should obey and subject our selves unto them, and not take it in ill part, if, to provide not onely for our salvation, but their owne, they refuse to humour and flatter our fancies. *That they may doe it with joy, and not with griefe.*] Hee yet preffeth our obedience with a further reason; namely, that our Rulers may reape some spirituall fruit of their Office, and performe it with joy, and not with griefe. For certainly this their Office so dangerous to themselves, and so commodious to us, doth deserve this respect at our hands, that in the function of their Office, wee should so carry



carry our selves, as to be a comfort and joy unto them, and not a griefe. And we are a joy unto them, when we shew our selves obsequious and pliant to their doctrines, precepts, and warnings: but we are a griefe to them when we are refractory and obstinate. *And not with griefe* ] In the Greek it is *οὐκ ὡς*; which properly and adequately signifies sighing; which is the outward effect and signe of inward griefe, and sorrow. For to this effect are the words of Saint Paul 2. Cor. 2. 3. *And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoyce.* And again in the same Epistle, chap. 12. 21. *I feare lest when I come again, my God will humble me among you, & that I shall bewail many, which have sinned already, and have not repented. For that is unprofitable for you* ] This is spoken by way of mollifying or diminishing the matter. For to grieve our rulers by our disobedience, is not only unprofitable to us, but very hurtfull. Seeing God will take sore vengeance upon us for this double offence, that we should deserve so ill at Rulers hands, who watch so piously & carefully for the salvation of our souls, as to repay their diligence & care with grief & sorrow.

18. *Pray for us.* ] A particular precept or request unto the Hebrews: But he speaks onely of himselfe in the plurall number, as it appears in the verse following, wherein expressing what they should pray for, he mentions a thing concerning himselfe onely. *For we trust wee have a good conscience* ] Hee subjoynes the ground or cause of his request; namely, because hee was not a person altogether unworthy to obtain this good Office from them. But hee speaks very modestly and prudently of himselfe, that he might decline all envie. For first, hee saith not simply, we have a good conscience; but we trust wee have a good conscience; so wee beleewe, and so wee perswade our selves; which could not but bee improperly spoken, seeing to speake properly, a good conscience consisteth in the perswasion of it selfe. Therefore a good conscience is in this place taken for the cause of a good conscience, that is, for a life unblameable or voide of all offence; as if he had said, I trust and am perswaded, that I so live and so carry my selfe, that my conscience may well be at rest with my actions. Secondly, hee speaks in the plurall number, and by way of communication doth mingle himselfe in a manner with the multitude, seeming also to testifie no more of himselfe then of them. *In all things willing to live honestly.* ] Hee shewes the reason of his confidence, why he trusteth that he hath a good conscience; namely, because hee is willing to live honestly in all things. Hee saith not, that actually hee doth live honestly in all things, but affectively hee is willing to live so; which is much more modest. But his willingness herein must not be taken for the sole purpose and intention of his minde: but of his study, endeavour and labour, or of a will continually actuall and effectuall. For so Saint Paul testifies of himselfe. Acts 24. 16. *And herein doe I exercise*

cise my self, to have alwayes a good conscience, w<sup>th</sup> of offence toward God and toward men. And this is to live well and honestly in all things, namely, in all our actions and dealings; when thou carriest thy selfe so uprightly, that thou deservest no just reproofe or blame, neither in the sight of God nor of men: *Before God*, in being cleare from all spot, from which a Christian life ought to be free; and *before men*, in appearing such a one, that thou givest no just occasion to any, either to thinke or suspect evill of thee; and dost shun all such things, as though they be not determined by any Law of God, yet are dishonest in mens opinion.

19. *But I beseech you the rather to doe this*] Namely, to pray for me. And the adverb *the rather*, may be referred to the next verbe before it, I beseech you; as if he had said, I beseech you so much the rather to pray for me, that I may be restored unto you the sooner; or it may be referred to the verbe after it *to doe this*, as if he had said, I beseech you, that you would the rather pray for me. But for what? *That I may be restored unto you the sooner.*] He shewes the end and fruit of their prayers to what effect they should the rather, and the more earnestly pray for him; namely, thereby to obtaine from God, that he might be restored unto them the sooner, that is, that his returne unto them might be speedier, then it was like to be as things now stood. For it seems hee was already free from prison, and set at liberty; as may bee gathered from the 23. verse following.

20. *Now the God of peace*] Here begins the close of this Epistle, which first containes a devotion concluded with a doxologie; then certaine monitions, or rather requests, which againe he ends with another devotion, and withall ends the whole Epistle. In his devotion, he first names and describes the person, of whom all those things are to be performed, which he prayeth and wisheth to them. Then are expressed the wishes themselves. He saith therefore, *But the God of peace*] The particle *but* containes a tacit opposition; as if he had said, I have hitherto proposed unto you divers monitions and precepts, but the God of peace enable you to keep them. But he describes the Author and donor of the blessings he wisheth unto them, first in calling him *the God of peace*. And the descriptions of God, that are used in wishes, are commonly fitted to the wishes themselves. In this place, because the Author wisheth to the Hebrewes that which might render them truly happy, namely that in all respects they might please God; therefore by the word *peace* seems to be meant rather happinesse according to the ordinary phrase among the Hebrewes, then concord; for what else the word *peace* doth elsewhere signifie; and in this sense this title is more frequently attributed unto God, but in the other seldome. And God is called the God of peace, that is, of happinesse, not only because God alone can make men happy, but because hee will and also doth make

make them so, by supplying them abundantly with all those meanes and helpes whereby true happinesse may be attained by men. And therefore in this place hee describes God in this manner, thereby to teach us, that from him proceeds all happinesse, and from him must bee sought, and may be easily obtained all things belonging to the attaining of it, because he is ready and free to grant happinesse to all that seeke it by due means. *That brought againe from the dead our Lord Iesus that great shepheard of the sheep through the blood of the everlasting Covenant*] He adjoynes another description of God; from whence it appears, how certainly God will make those men happy and blessed, that believe and obey him. And hee mentions that mighty and admirable worke of God, which to all the godly brings a most assured hope of eternall happinesse and blessednesse, and so he manifestly proves him to be the God of peace or happinesse. And this worke was, That he brought againe from the dead our Lord Iesus that great Shepheard of the sheep, and that through the blood of the everlasting Covenant: wherein hee describes withall our Lord Iesus himselfe; that hence it may appeare, what an infinit blessing God bestowed upon men, by this bringing againe of our Lord Iesus from the dead. If God had delivered but some ordinary man from the dead and estated him in eternall life, yet even for that he must needs bee accounted the author of happinesse. But now, that he hath raised from the dead not an ordinary person, but the Shepheard of the sheep, not an ordinary shepheard, but that great Shepheard; nor constituted by an ordinary way, but through the blood of the everlasting Covenant; he is much more to be accounted the author and donor of happinesse: Which that this Author might declare the more amply and fully, therefore it is, that he proceeds by words that are very passionate and stately. *That brought againe from the dead*] That raised from death to life. The word *reducing* or *bringing againe* is very accomodate to signifie that God was the Shepheard of Christ our Shepheard, whose office it is to lead forth his sheep and *bring them againe*; and that God brought Christ againe from the hideous den of death, and so together with him all his sheep. For the reduction of our Shepheard from the grave, is also our reduction and resurrection from it. It was in our Shepheard first that God shewed an essay of his great power and goodnesse; and that experiment on Christ was an engagement unto us, to assure us also of our resurrection. But who this God of peace is that brought againe our Lord Iesus Christ from the dead, both the thing it self and the holy Scriptures clearly shew, namely that it is the Father of our Lord Iesus Christ. In the description of our Lord Iesus almost every word of the Author is emphaticall. For first hee calls him the Shepheard of the sheep, which must not be understood as restrained to that time only wherein Christ lived upon earth, but enlarged (and much rather) to the



the time following, since he sat on the Throne of God; for since that time, he became most perfectly & properly the Shepherd of the sheep. Now Christ is the Shepherd of the sheep, not only because he ministers to them the wholesome food of Gods word and Spirit, but because he every way looks unto them; for he assembles and collects them, he governes and defends them, and finally procures their eternall salvation. For it is the part of a Shepherd, not only to feed the sheep, but to defend and governe them, and looke to them in all things as need shall require. Whence Peter when he called our Saviour the Shepherd, addeth to it the word Bishop, which signifies a Guardian, especially as the Hebrewes use to understand it, 1 Pet. 2. 25. For when wee have a great care of any thing, we often visit, inspect, and see it; from whence ariseth the word Bishop, which properly signifies a visitor or overseer. Hee that desires to know the properties of a good shepherd, let him read in the tenth Chapter of John the parable of the good Shepherd, which there Christ applies unto himselfe. The article *that* prefixed here before the Shepherd teacheth us, that he is no ordinary or vulgar shepherd, but an eminent and excellent person, whose description and promise also is extant, Ezek. 34. But the addition of the word *great* unto this Shepherd declares his excellency more manifestly, when the Author saith, *that great Shepherd*. For by this appellation he specifies, what manner of shepherd he understands, namely a Shepherd so exceeding great that in comparison of him all other shepherds are very little. In which sense also St. Peter calls him the chiefe Shepherd, or Prince of shepherds, 1 Pet. 5. 4. And certainly Christ must needs be a great Shepherd indeed; seeing hee is equall to God in wisdom, power and dominion, seated in heaven at the right hand of God, upon the throne of God; and feeds his sheepe wholly in the same manner that God doth, seeing he appoints all other shepherds of his sheepe, and hath them subject unto him, seeing he gathers his sheepe out of all Nations into one sheepe-fold of his Church, seeing though he hath an innumerable multitude of sheepe, yet he knows them all, and so provides for all that no one can stray from him, no one can perish, no one can want his care for feeding, ruling and defending; and lastly, seeing he so feeds his sheepe that he recovers them from the jaws of death and hell, and settles them in possession of the Kingdome of Heaven. *Through the blood of the everlasting Covenant*. These words must not be referred to the words *brought again*, but must be construed with the word *shepherd*. And a shepherd *by or through blood*, is such a shepherd as had shed his blood; for so we read 1 John 5. 6. That Christ came by water and blood, not by water only, but by water and blood; that is, he was not only pure and clear from all spot or stain of sinne, which purity is signified by the word water, but also that he suffered a bloody death by shedding of his blood. The Author had intimated

intimated before, that this great Shepheard was dead, in saying, that God brought him againe from the dead: but now he further shewes not onely the manner of his death, that it was violent, cruell and bloody; but also the cause of his death, to what end he dyed, which end tendeth to our infinite benefite, namely to confirme and *seale the everlasting covenant*. For the blood of the Covenant is that blood which is shed to dedicate, establish and confirme the Covenant, that it may never be revokeable. But the Author understands the new Covenant, which was confirmed by the blood of Christ. Whence wee may easily collect, how certaine and sure we may be of the promises contained in that Covenant, if we performe the conditions of it, which are most just and equall. When he calls this Covenant *everlasting*, he tacitly opposeth it to the old covenant by Moses, which was not to continue to the end of the world, & therefore was not properly everlasting. And by the eternity of this Covenant, that it is everlasting, is withall intimated the perfection of it; for if it were not perfect, it could not be everlasting, as the former old covenant was not everlasting, because it was not perfect, but weake and unprofitable; and therefore it was disannulled and abolished; as the Author said before, chap. 7. 18. For there is verily a disannulling of the commandement going before, for the weaknesse and unprofitablenesse thereof. And what is said of one commandement or precept, may well be referred to the whole covenant. Besides, the eternity of this covenant is mentioned of purpose to advance our comfort and strengthen our hope; for whereas it is called everlasting, that shewes that it shall not onely produce his full effect, but also shall last to the end of the world. *Our Lord Iesus*] In these words the Author points out the person, whom we must understand to be that great Shepheard, namely, no other then our Lord Iesus, that is, our Lord who is Iesus, so that our Lord, holds the place of the subject, and the name Iesus is added, to declare who is meant by our Lord. By which appellation the Author teacheth us, what a great Shepheard Iesus is, seeing he is our Lord, constituted so by God his Father, who brought him againe from the dead. That onely Lord, by whom are all things, and we by him; whom wee must worship with God the Father. Yet in all this pathetick and stately description of our Lord Iesus the Author signifies nothing more unto us, then what was formerly contained in his appellation of high Priest, so frequently attributed unto him in this Epistle. From all which, what great hope and comfort wee may gather to our soules, need not here bee repeated.

21. *Make you perfect in every good worke*] Now he expresseth the wish it selfe, which is wholly concerning their owne duty. For to attaine eternall happinesse nothing else is required on our part but to performe our duty, according as it is enjoyned us. To make them

perfect in every good worke, is so to enable them, that no good worke, office, or Christian vertue be wanting in them; and that they be wanting in no good worke, to performe it perfunctorily, unwillingly or dislikefully, especially in point of temptation, and matter of perfection, wherein because it is for the edall of their faith, Patience must have her perfect worke, as S. James requires it, Jam. 1. 4. *To doe his will*] The particle *so* here doth not signifie the finall cause, because to be perfect in every good worke, and to doe the will of God, are really the same thing, and therefore these can neither be the end nor the meanes one of another. But this particle is here explicative to the former words, and is all one with *for*, for he that is perfect in every good worke or Christian vertue, he truly and properly doth the will of God. *Working in you that which is well-pleasing in his sight*] He expresseth the way or meanes whereby God is to make them perfect in every good worke, namely by working in them that which is well-pleasing in his sight. That which pleaseth God is every good worke. And God worketh a good worke in us, when he exciteth and moveth us to it, and preventeth us with his grace while we thinke not of it; when hee ministreth unto us sufficient strength and helpe thereto, suggesteth occasions unto us; and lastly, when he cherisheth and perfecteth it in us: And not that he worketh in us without our worke, that is, while we are unwitting, unwilling or idle: but while we are willing, endeavouring and acting. For, otherwise there were neither need nor reason that the Author should exhort us with so many monitions, incitements and precepts unto godlinesse, whereto he with good reason also added his wish, to teach us, that we must joyne Gods helpe with our endeavours, and our endeavours with his helpe. *Through Iesus Christ*] It is doubtfull whether these words must bee joyned with the word *working*, or with the words *well-pleasing*, to shew us what is well-pleasing in the sight of God; namely that which is done *through Iesus Christ*, and by him commanded to be done. So Peter 1 Epist. 2. 5. when he had said, that wee must offer spirituall sacrifices acceptable unto God, added also, by Iesus Christ, shewing us thereby, what those sacrifices are, namely no other then what are commanded in the Religion of Iesus Christ. For those words in Peter seeme rather to bee referred to acceptable, then to *offerred*; although the latter may be admitted. *To whom be glory for ever and ever*] The pronoun *to whom* is placed so indifferently by the Author, that it may be referred both unto God in the former verse, and to Iesus Christ, mentioned immediately before. And the Author seemes to have ordered it so of purpose, and to reserve the mention of Christ for the last place, that with this one doxology he might celebrate and magnifie both persons, both God and Christ. For he that is a true Christian cannot be ignorant, that glory for ever and ever must be ascribed



no leſſe unto Chriſt, then unto God himſelfe: Whereof reade what is written, Revel. 5. 14, 13. Where alſo Peter includes his 2. Epistle with the like doxologie openly directed unto Chriſt. And John Revel. 1. 5, 6. ſpeaking of Jeſus Chriſt and magnifying him, doth ſo place the mention of God the Father, that he pronounceth *in him*, with which he begins his doxologie, may be in like manner referred to God the Father, and to our Lord Jeſus Chriſt, whom he intended to bleſſe. Hence it manifeſtly appeares that divine worſhip and ſervice is due to our Lord Jeſus Chriſt, together with God the Father. *Amen.* An Hebrew word as is well knowne, which ſignifies truly or certainly, and alwayes carries the force of approbation; and that either in aſſertions, or in devotions, of wiſhes, prayers, and praifes to the honour of God; or laſtly in promiſes uttered of things very acceptable and deſireable. In aſſertions it commonly precedeth and is ſet before; but in the other two it followeth and cloſeth the ſentence. For the former, we meet with many examples in the ſayings of our Saviour recited by Matthew, Marke, and John: but Luke relating the ſame or the like ſayings of our Saviour, for the word Amen, either ſingle or double, uſeth the Greeke word, *amen*, which exactly answers the Hebrew, or Syriacke. For the ſecond, there are almoſt ſo many examples in the holy Scriptures, as there are devotions and praifes of Gods name in the end of Epiſtles. For the laſt, there is an example in the end of the Revelation, verſ. 20. where withall the word Amen is interpreted or explicated, by addition of the affirmative particle, *amen* although ſome Copies for *amen* read *amen*; which is a thing that might be eaſily altered.

22. *And I beſeech you brethren.* He yet further addes ſome ſpeciall points as it were out of the body of the Epiſtle. *Exhortation.* though in the Greeke it properly ſignifie *Exhortation*, yet in this place it is better tranſlated, *I beſeech*, as moſt tranſlations render it in ſeverall languages, becauſe the thing which he entreateth of them, is as it immediately followes, to *Suffer the word of Exhortation.* The word of Exhortation is a ſpeech whereby a man exhorts, or is exhorted, by a genetive caſe arguing the difference. And in Exhortation ſpecially this which the Authour here underſtands, is alſo included reprehention or reproofe. For he ſeemes here to deſigne ſuch ſpeech, as is ſomewhat unwelcome and unpleaſing to them to whom it is directed, as commonly reproofes uſe to be; although exhortations alſo are many times unpleaſing, though they ſeem free from any reproofe. For Exhortations to thoſe who do not yet their dutie, are ſecret reprehentions and reproofes. Therefore the Authour beſeechieth and entreateth them, to ſuffer this word or ſpeech; that is, to take it in good part, not to diſdaine or be grieved at it; that they are exhorted or admoniſhed by him. *For I have written a letter unto you in few words.* Here hee addes the reaſon why hee deſires

desires them to suffer the word of Exhortation from him. The particle *for* doth not in this place signifie simply *for*, but rather *for also*, implying a copulative causality; so that here is not brought the sole cause, but the social, and this, omitting other causes whereof they of themselves might easily take notice. As for example, that this word of Exhortation was wholesome for them, that it proceeded from a true and hearty affection toward them; that it was spoken modestly on his part, without any bitterness or reproach unto them, and such like, as if hee had said: Ye ought therefore the rather to suffer my Exhortation, because I was not onely diligent to apply all things that might serve to lenifie my Exhortation and reproofe, as becommeth him that admonisheth: but also that I might not give you the least offence. I have written unto you as briefly as I could, and would not dwell long upon an argument so displeasing to you. But if wee suppose, that by this word of Exhortation is not meant that part only of this Epistle, which consisteth in Exhortation and reproofe, but even the whole Epistle, wherein are not only Exhortations and reprehensions, but also excellent consolations or comforts, which in like manner are signified by the word Exhortation, and by the vulgar Latine is here translated the word of Comfort. Then to suffer this word, will be nothing else, but to accept it with a ready minde, so that in reading and hearing of it, they would not thinke it so prolix and tedious, as to bee weary of it. To which purpose the reason here is very fit, that the Author saith, he hath written in few words. For to comprise things of speciall moment and worth in few words, as it is a point of great Art, so is it a great grace to the writing. But the Authour calls this Epistle briefe, and written in few words, because considering the Majestie of the argument, and the varietie of the matter, it is very briefe, and delivered but in few words. For we may easily perceive that the Author therein is not indulgent to any repetitions or prolix amplification after a Rhetoricall straine: but with a singular brevitie runnes over onely the chiefe points, leaving many more things to be collected by them then he expresseth; and in many things writes very concisely.

23. *Know yee that our brother Timotheus is set at libertie* Another speciall point added by the Author, is an advertisement concerning Timothy, because he was in good repute among the Hebrews, and went for an Hebrew; for though his father were a Greeke, yet his mother was an Hebrew, and Paul circumcised him in favour of the Hebrewes to ingratiate his person among them, as we read, Acts 16. 1, 2, 3. And therefore the Author supposeth, that any good newes concerning Timothy would be acceptable to them, to whom his person was so acceptable. And the Authour gives Timothy the attribute of *brother*, thereby to signifie not only their common religion that they both professed Christ, but also their common affection, that each of them was

dearly

dearly beloved of other. *Is set at libertie*] The particular thing that he advertiseth concerning Timothie, and whereof hee desires them to take notice or knowledge is, That Timothy *is set at libertie*, which advertisement he conceived would be very welcom to them. Whence we may easily collect, that Timothy was once in bonds and in prison for the profession of the Gospel. And it is very probable that hee was so; for Paul was then in bonds when hee wrote his Epistle to the Colossians; as appeares, Colof. 4. 3. where requesting the prayers of the Colossians for himself and his fellow-prisoners, he saith; withall praying also for us; that God would open unto us a doore of utterance, to speake the mystery of Christ, for which I am also in bonds. And Paul in his Preface of subscription to that Epistle, adjoynes Timothie with him, as an approver of his Epistle, Coloff. 1. 1. So that it is probable Timothie was his fellow-prisoner. And if any man say, that Paul names not Timothie among his fellow-prisoners, when hee mentions their severall salutations to the Colossians, chap. 4. The answer is; It was not reason he should write any salutations from Timothy, no more then from himselfe; because hee had joyned Timothie with him as a Co-Author of the whole Epistle, which was more then a salutation. This imprisonment then of Timothie is very probable, though from this place it be not fully certaine. For the Greeke word *ἀπολύω* which is here translated, set at libertie, doth properly signifie more generally, for dismissed, or dispatched, or sent away, and in this sence is frequently used in the new Testament. And then it may signifie here, that Timothy was now dismissed, or dispatched there where formerly hee was detained about some businesse of the Ministry; for certaine it is, that Timothy by his especiall function was an Evangelist, and therefore frequently employed by the Apostles, who sent them upon messages about the Ministry unto remote Churches. See this for Timothie, Acts 17. 14, 15. and Acts 18. 5. and Acts 19. 22. and 1. Cor. 4. 17. and Phil. 2. 19. and 1. Thess. 3. 2. *Wish whom if he come shortly, I will see you.*] He intimates unto them, that hee expects the comming of Timothie to him very shortly, yet withall, that if hee come not in a short time, then hee himself will come to them without him. So that hereby he signifies his affection and love toward them, with an earnest desire speedily to see them, as impatient of his delay in expecting Timothie, though he were very shortly to come.

24. *Salute all them that have the rule over you, and all the Saints*] The name of Saints is here attributed to all Christians in generall. As if he had said, I desire you to salute from me not onely your Rulers as your Elders and Bishops, but all the rest of the brethren, even the whole Church. All Christians must remember that they are Saints, that is, persons consecrated and hallowed unto God; and therefore as the Apostle admonisheth, must carry themselves as obedient children,



not fashioning themselves according to their former lusts in their ignorance: but as he which hath called them is holy, so must they be holy in all manner of conversation; because it is written, Be ye holy, for I am holy, 1 Pet. 1. 14, 15, 16. *They of Italy salute you*] A Grecisme for the Italians, or Christians of Italy; for so the Greeks use to speake. Whence it appeares, that part of the clause which tradition hath added at the end of this Epistle, is true, That this Epistle was written to the Hebrewes from Italy. For if the Author had written from any other place, why should he insert a salutation from the Italians onely? But the rest of that clause at the end of this Epistle is false, That it was sent by Timothy. For what could be more vaine, then to write of him, by whom he sent his Epistle? *Know ye that he is set at liberty*] And that in the very end of his Epistle, as here he writeth of Timothy, in the verse immediately preceding. And besides in the very same verse, he advertiseth them of Timothies comming to him, and of his owne to them upon Timothies comming to him, namely from that place where he was detained in prison; and of his comming or returning from them, as some say who would seeme to defend this postscript. But there must needs be extant an argument to prove how different from the written word of God, yea many times repugnant unto it, are the written traditions of men; and therefore much more mens traditions not written. And the falsity of this subscription, may justly make a man doubt of the verity of the inscription, which carries the name of Paul, traditionally also prefixed before it.

25. *Grace be with you all. Amen.*] Here the Author finisheth and closeth this Epistle with a devotion or holy wish. Grace is the onely ground and meanes to that peace whereof he stiled God the Author, before ver. 10. And therefore also the onely ground of all happinesse, for all happinesse comes meerly by grace. Yet he expresseth not whole grace and favour, he wisheth unto them, as a thing sufficiently knowne among all Christians; namely the grace of God our Father, and of Jesus Christ our Lord. Now the same grace of God our Father, and of Jesus Christ our Lord, be with all them that love verity and piety. Amen.

### The Contents of this 13. Chapter, are,

1. Duty. *We must be hospitable to entertaine strangers, ver. 2.*  
Motive. *Because some thereby have entertained Angels unawares. eod.*
2. Duty. *We must be mercifull toward persons in adversity, ver. 3.*  
Motive. *Because we our selves are also in the body, and thereby also subiect to adversity, eod.*
3. Duty. *Mariage must be maintained in the due honour of it. ver. 4.*  
Motive

- Motive. *Because God will judge whoremongers and adulterers, and all that are defilers and disgracers of the marriage bed, cod.*
4. Duty. *We must not be covetous, v. 5.*
- Motive. 1. *Because God hath promised, he will never leave nor forsake us.*  
 2. *Because we may boldly say, The Lord is our helper, and we will not feare what man shall do unto us.*
5. Duty. *We must not be inconstant, to be carried about with diverse and strange doctrines, v. 6.*
- Motive. 1. *Because we must keepe our selves to our leaders who have taught us Gods word; and must follow their faith and life, v. 7.*  
 2. *Because the doctrine is alwayes the same, as yesterday, so to day and so for ever, v. 8.*  
 3. *Because it is a good thing that the heart be established with grace, ver. 9.*
6. Duty. *We must not eate of the sacrifices which our selves offer to God.*
- Motive 1. *Because meates profit nothing to holinesse, v. 9.*  
 2. *Because the sacrifices of the Christian altar are not edible, v. 10.*  
 3. *Because the sin-offerings under the Law were not eaten but burnt without the camp, v. 11.*  
 4. *Because Christ is our sin-offering, who suffered without the gate, to sanctifie us with his owne blood.*  
 5. *Because Christian sacrifices are onely spirituall; for either they are the fruit of our lips, as praise and thanksgiving, ver. 15. or the fruit of our hands, to do good and communicate, v. 16.*
7. Duty. *We must be patient to suffer any misery in this life, v. 13.*
- Motive. 1. *Because Christ our high Priest who sanctified us with his owne blood, suffered reproach, banishment and death, for he suffered without the gate, v. 12.*  
 2. *Because here we have no continuing city, v. 14.*
8. Duty. *We must offer all our Christian sacrifices by Christ, v. 15.*
- Motive. *Because Christ is our high Priest, who sanctified us, ver. 12.*
9. Duty. *We must be beneficiall to do good and to communicate, ver. 16.*
- Motive. *Because beneficence is a sacrifice wherewith God is well pleased.*
10. Duty. *We must obey our spirituall rulers and submit to them, v. 17.*
- Motive. *Because they watch for our soules, and must give account of their watching, cod.*  
 2. *Because our unruleinesse will be grievous to them and pernicious to us, cod.*

FINIS.

knowledge a trope, and the signification of it must be admitted onely thus far, as it argues, that Christ by the gift and benefit of God, doth reigne & subdue his enemies to him: so that in this respect not Christ, but God is said to subdue his enemies, and Christ expecteth onely till it be done. Besides in regard of the time, wherein at last all the enemies of Christ shall be subdued unto him, Christ may be said thus farre to depend upon his Father, as it is in his Fathers owne power to order the times and seasons of things, or Christ himselfe doth testifie.

14. *For by one offering.*] He brings another reason why Christ offered onely but once, because by one offering he perfected or finished all things. As on the contrary the legall high Priests offered often, because they could never perfect all things by all their oblations. *Hee perfected for ever them that are sanctified*] Perfected, is throughly and wholly expiated, see Chap. 7. ver. 11. For ever, is in respect of all future times and ages to come; not, as it was under the Law, only for the time past, and that time but for the space of one yeare. They that are sanctified, are they that are expiated, purged or cleansed from sin in their conscience: and the word must not bee restrained to the present time only, but extended and dilated to all differences of time, to those that ever have been sanctified, or now are, or ever shall be. For Christ may be said to perfect or expiate men for ever in a double sense. First, as every man that is expiated, is not expiated for some certain time, but for ever: and secondly, as his offering is of efficacy and force to expiate all men of all times and ages to the end of the world; so that it shall never need bee iterated either for the same men, or for any others.

15. *Whereof the Holy Ghost also is a witnesse to us*] After that he had proved by severall reasons, that the offering of Christ must bee made onely once: now he further proves the same by a testimony of the Scripture, wherein the Holy Ghost witnesseth the same thing. For this truth is so evident and so materiall, that it hath not only the reasons formerly alleadged to confirme it; but hath also a testimony of Scripture wherein the Holy Ghost doth testifie it. The Holy Ghost is said to witnesse a thing, when the Scripture saith it; because as Peter teacheth us, that *holy men of God spake, as they were moved by the Holy Ghost*, 2 Pet. 1. 21. *After that he had said before*] After the Holy Ghost had said before; which saying follows in the next verse.

16. *This is the Covenant, that I will make with them, after those dayes (saith the Lord) I will put my Lawes into their hearts, and in their minds will I write them*] Of these words of the Holy Ghost, we have treated before, Chap. 8. 10.

17. *And their sins and iniquities will I remember no more*] Between the former verse, and this something must be understood, that is silenced; namely, *then he said*, as the Author himselfe speaks at the ninth verse



verse before. For at the fiftteenth verse upon which this dependeth, the Author had written, *for after that he said before*] namely the Holy Ghost; therefore here must be understood, *then he said*; namely, the Holy Ghost againe said the words of this Text, *And their finnes and iniquities, &c.*

18. *Now where remission of these is, there is no more offering for sinne*] From these words of the Holy Ghost, wherein the remission of finnes and iniquities is promised to Gods people; now the Author inferres, that the offering of Christ must bee but one only. Namely, because the Holy Ghost doth testifie, that God under the New Testament, and so by Christ and his offering, will remit unto his people all finnes and iniquities even the most grievous for ever. Now where there is such a remission of finnes, proceeding from Gods Will and Covenant, and that universally in respect of time for ever, and also universally in respect of persons to all men, there can be given no other sacrifice for finnes, and therefore one sacrifice only for finnes is sufficient. But that no further sacrifice is allowed for sins, where such a remission of them is granted by Covenant, it appears from hence, because otherwise remission should be granted and ordained also by Covenant to them that persist in their finnes; which were a thing very unfit and unworthy of Gods grace. For if men repent and change their minde and wayes into better courses, partly they abstaine from sinne with all care, and partly by virtue of the new Covenant, and so by the one single offering of Christ, they have ready prepared for them a remission of all those finnes, which either went before their true repentance, or to follow it, that they neither lose it, nor make it void. Anciently under the Law, when remission was granted only of ignorances and infirmities, it was no marvell, if upon the stay or returne of the same finnes, for which offering had been made, the offerings were often iterated; and instead of them another offering were introduced far better and perfecter which is that of Christ: but now seeing the most grievous finnes are expiated by the offering of Christ under the New Testament, what place can be yet left for any other offering? For either a man engaged by so great a benefit doth afterward lead an holy life, or not. If he live holily, there needs no other offering for to expiate his sin, seeing hee commits it not: if he live not holily, there must be none.

19. *Having therefore brethren boldnesse*] Here the Author doth in a manner summe up those things, which hitherto he had spoken of the Priesthood and sacrifice of Christ; and from thence inferres his following admonition. By boldnesse here hee understands an assured hope, and confidence flowing from the faculty and liberty granted us of entring into heaven the most holy Sanctuary. So that by the word *boldnesse* is signified unto us both our faculty or liberty of entring into heaven, and also our confidence or assurance of minde issuing from our know-

knowledge of our faculty or liberty to enter; which liberty is opposed to that restraint under the Law, whereby it was lawfull for no man to enter into the holy place under paine of death, except the high Priest once a yeare. And for feare that any one should attempt it, all were forbidden it. *To enter into the holiest.* Heaven is that Sanctuary whereinto on Gods part we have liberty that we may enter, and on our owne part we have confidence that we shall enter. And of all Sanctuaries the heavenly is absolutely the holiest, wherein it is opposed to the legall Tabernacle, whereof one of the roomes was the most holy, yet not absolutely, but comparatively only in respect of the other, which was called the first Tabernacle and the holy place, because it was lesse holy then the second, as the second was farre lesse holy then heaven, which is farre the holiest of all. *By the blood of Iesus.* For from the blood of Iesus, wee draw our boldnesse both for our liberty and confidence to enter; because both the New Testament, whereby is granted unto us not only leave, but a right to enter into the holiest, is confirmed by the blood of Iesus: but also the new sacrifice once only offered and never to be iterated, for the offering whereof Christ entered into the holiest, was prepared by the blood of Iesus. For by the entrance of Iesus into the holiest, who is our leader and our head, we have liberty that we may, and we take courage that wee shall enter: seeing whither soever our leader and head whom God himselfe hath appointed unto us, doth enter and arrive, thither also a right and liberty of entring is granted unto us: for not only the same issue of the journey is promised to us, that was granted to our Captain and Head; but also therefore our Captaine entered heaven and obtained all power there, that both from his example and from the power he hath there, we might have an assured faith and hope of those heavenly blessings, and in due time might really enjoy them.

20. *By a new and living way which he hath consecrated for us* Here the Author seems to declare whence it is, that we have our liberty and confidence to enter heaven; and he saith we have it hence, That Christ hath consecrated for us a way to it. Consecrated here is initiated or dedicated, for the Greek word is the same, that before we rendred dedicated, Chap. 9. v. 18. Now Christ is said to consecrate or initiate this way unto us; not only as he was the first that entered heaven after death, and a death so fearfull and shamefull; but also because hee hath procured us a right to the same way, that we may lawfully passe along in it, and trace the steps of Christ to immortality: For Christ hath consecrated this way for us, by using it himselfe first, and then leaving the use of it free to us; for consecration is the first use of a holy thing, before which it might not lawfully bee used by any other. Before Christ opened heaven by his entrance thither, and consecrated the way leading thither, it was lawfull for no man to enter it, especially after death.

death. But now this way being consecrated, dedicated, or initiated, any man that will, may enter it, and by it passe safely unto heaven. This way is called new, not only because it was lately or newly consecrated or initiated, but especially because it was lately discovered and newly opened, even in the latter times and last age of the world; and besides, because it is an appendent and concurrent with the New Testament, for during the Old Testament and the old Tabernacle the way to the holiest was not open: *The way into the holiest of all, was not yet made manifest while the first Tabernacle was yet standing*, Chap. 9.8. This new way is so marked with the steps of Christ, that no length of time can deface it; especially seeing so many thousands of the godly have heretofore followed and hereafter will follow Christ their leader in that journey; and the way by their steps is continually renewed and kept open. And it is called a *living way*, not formally, but finally, because life is the end of it whereto it leads; for so bread is called the bread of life and living bread; because effectually it doth vivifie and make us live. Hee seemes herein to have a tacite reference to the entrance into the holy places under the Law, which was a mortall and deadly way, because it was death for any man to enter them, excepting only the high Priest, and he but once a yeare, upon a prefixed day, to performe solemne ceremonies. And therefore he opposeth the way to the heavenly holy place, to the way of the old legall holy place; in as much as this latter is a deadly way that brings death, but the former is a living way that leadeth unto life. Besides, this entrance and way leading to the heavenly holy place is commonly made by death, and sometimes by a horrid and cruell death, and so may seem rather to lead unto destruction; and therefore he called it a living way very seasonably, to comfort us by teaching us, that it hath a far different issue from what it seems at the first sight. *Through the vaile, that is to say his flesh*] Hee alludes to the vaile that was spread between the two holy places of the Tabernacle, and disparted the one from the other: To which vaile he saith the flesh of Christ is answerable. For as the old legall high Priest could not enter into the most holy place unlesse the vaile were withdrawne: So Christ could not enter into the heavenly holy place, before his flesh was withdrawne, and as I may say, rent and broken. Therefore the high Priest entered by moving the vaile aside, and Christ by laying his flesh aside; so Christ entered through the vaile. An open sign whereof was in the death of Christ, whereby his flesh was dissolved and laid aside. For when Christ yeelded up the ghost, suddenly the vaile of the Temple was rent in twain. And this renting of that vaile, what doth it portend else, then that by Gods appointment, those holy places should be no more shut, but open and common, and become in a manner of publicke use; so that any man might lawfully either looke into or enter them? And hereby what else was signified,

but



but that the flesh of Christ being rent and broken by the death of the Crosse, thereupon the passage unto the heavenly holy places was unlocked and set open to Christ, and to all that beleeve in him: so that not onely Christ himselfe might enter, but all that are Christs may enter also, and before they enter actually, may looke in by faith and hope. While the mortall body of Christ was entire and whole, both Christ himselfe was debarred from the entrance of those heavenly places, and we both from the entrance and prospect of them: but after that this vaile of Christs flesh was by death dissolved, then both Christ himselfe did enter heaven, and procured us a right and power to enter, and before we do enter actually, to view the happinesse of it by faith, and taste the sweetnesse of it by hope. For the entrance of Christ into heaven following upon his death, doth make us certainly to see and hope for the inheritance of heaven; which was hidden from us by Christ as by a vaile, till he was withdrawne and taken from us by his death and Resurrection.

21. *And having a great high Priest*] Christ is called a great high Priest, not onely in respect of the faithfull who are but a kinde of lesse Priests compared to Christ; as of old under the Law among the Priests one was great and head over the rest: but in respect of the high and great Priests under the Law, who as we have heard, compared with Christ, were not onely little, but in a manner very small and dimme shadowes. *Over the house of God*] By this house of God, we may understand both that heavenly Sanctuary, wherein our high Priest performes his holy offices, answerable to the Legall Tabernacle, and also the Church or people of God, who are the spirituall house of God. For Christ is president over both these houses, both that heavenly and this spirituall on earth.

22. *Let us draw neere*] Here begins the other part of the Chapter, containing an admonition drawne from the former doctrines. They were said to come or draw neere (as we heard at the first verse) who while the Priest was officiating, were intente to the divine service, for which they approached to the Tabernacle, whereby they also came neere or drew neere to God. The Author doth call upon us, That seeing we have a high Priest truly great resident in the Sanctuary of heaven, who there performes holy offices & offerings for us, therefore we also should approach and draw neere in soule and spirit unto that heavenly Sanctuary intently minding the worship of God. Which is nothing else, but to apply our selves to the worship of God, and never make doubt to draw neere unto him in confidence of Christ our high Priest. *With a true heart*] He shews what manner of persons they must be, who will exercise this spirituall worship of God, and apply themselves unto it; They must have a true heart. And a true heart is opposed to a feined, deceitfull and dissembling heart, which makes onely an out-ward

ward shew of holinesse, and thereby endeavours to deceive. *In full assurance of faith*] A full assurance of faith is opposed to a wavering and doubting faith; for looke how much doubt is mingled with faith, so much is wanting to the perfection and fulnesse of it. Therefore then we have a full faith, when wee doubt nothing of the truth of the Christian Religion and discipline. *Having our beavis sprinkled from an evill conscience*] He alludes to a Ceremony ordained under the Law, whereby they who had touched any uncleane thing, must be sprinkled with the holy water of seperation, before they might enter into the assembly of Gods people at the Sanctuary, to performe the worship of God; for if they did otherwise they must dye for it. This purging or cleansing of the flesh by sprinkling, the Author transferres spiritually to the spirit and soule, whereby the soule is cleansed from the guilt and staine of conscience, and the body from the filth of sinne. Now the sprinkling or purging of the heart from an evill conscience may be taken two wayes; either to signifie that cleansing whereby we get a full remission of our sinnes by the blood and sacrifice of Christ, and are freed from an evill conscience and from feare of Gods punishment, in which manner he said before, that our conscience is purged from dead works: or to signifie the cleansing of our soule from inward and secret sinnes. For by an evill conscience in this place, by a metonymy of the effect, he seemes to understand the hidden and secret vices of the soule; as opposed to the filth of the body, which as in the words immediatly subsequence, he teacheth must be washed away. For, what else can the filth of the body signifie, then those outward sinnes which are committed by the body it self: not as if these did not also defile the conscience, but because open sinnes are exposed to the eyes and censures of other men: but the secret and inward sinnes of the soule, though they make no man else conscious to them, yet they agitate and burden the conscience. Therefore by the former sence of these words is signified the great benefit of God, which we attaine by the blood and sacrifice of Christ; and by the latter is intimated our duty whereto wee are excited and obliged by so great a benefit. *And our bodies washed*] We have already said, that this washing of the body must be referred to the washing away of that filth, whereby our body stands defiled before God; therefore if we receive the last sence of the former words, then the Author here puts us in minde of the same thing, whereof Paul remembers us, 1 Cor. 7. 1. *Having therefore these promises (dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* And the Author shewes, that it is a most fit and convenient thing to wash the body in this sence, because anciently under the Law, they who approached to the Sanctuary for the performance of Gods worship, must wash their bodies; all the difference is, that there men understood the carnall staines of sinne, but

here the spirituall. *With pure water*] There is no necessity we should by this allegory thinke any thing answering by name to this water, seeing the Author seemes to speake in allusion to the custome used under the Law of washing the body with pure water. For, comparisons as we have often intimated are subject to many abusions. Yet if any man desire a full resemblance, we may say that hereby is meant, the spirit and doctrine of Christ, or that spirituall water, wherewith Christ sprinketh his people, not excluding his blood. For this is the pure water for the soule, and by it only the filth of sin is washed away. They that here understand the water of Baptisme are mistaken. For the water of Baptisme is but onely an outward signe and shadow of this washing which here the Author understands, wherewith neither can our hearts be sprinkled, nor the filth of our vices really washed away. Therefore that spirituall Baptisme which doth truly save us, must be here understood, even that Baptisme which as Peter saith, *is not the putting away of the filth of the flesh, or the outward washing of the body, but the answer of a good conscience toward God*, 1 Pet. 3. 21. Which is not effected by any elementary water, but only the heavenly and spiritual which washeth the conscience.

23. *Let us hold fast the profession of our faith,*] He exhorts them to constancy in the profession of the Christian religion; because it is not sufficient for us, to serve God in heart and other workes, unlesse wee also confesse him with the mouth. In the Greeke it is, the profession of our *hope*; and by the word *hope*, the Author seemes to comprise the whole Christian religion; for the Christian religion consisteth chiefly in hope, and in a hope most excellent, even the hope of immortall life, and eternall happines; and all the parts and heads are directed and concur to breed in mens mindes this hope, and a holinesse of life futable to it. Hence Peter under the same name of hope seems to comprehend all the heads of our Christian profession, 1. Pet. 3. 15. *Without wavering.* We must hold this hope so fast, that wee neither decline from it our selves, nor suffer our selves to be beaten from it by any engins of temptation or affliction. *For he is faithfull that promised.*] Hee inserts the cause, why we should hold fast the profession of our hope without wavering; namely, because this hope is grounded both upon a promise, and a promise of him that is faithfull to performe it, namely, of God himselfe. God is therefore termed faithfull, because he keeps his faith, &c. He alwayes performes whatsoever hee hath undertaken for his part, and never disappoints his people of his help and favour. Therefore we are never to doubt of Gods faith, so we keepe our owne, and performe our parts with all care and diligence.

24. *And let us consider one another*] This may be understood, that we should looke unto both one anothers state and condition of life, and also one anothers behaviour and action: And for what end wee should doe



doe this, hee presently shewes, in adding. *To provoke unto love* ] To provoke, is to intend or increase the force of a thing: and love is then provoked, when it is quickened and increased. And it gathers increase from our mutuall consideration and inspection, either in our selves or others. In our selves it is increased, when wee are either stirred up by the notable examples of other men, or moved by their state and condition, to embrace them with more ardent affection and good will: if their estate be prosperous, that wee doe not onely envie them, but use our endeavour to defend and advance their happinesse to our power: but if they are in distresse, that we succour and benefit them in what we are able. In others love is increased, when we look into their lives and manners for this end, that where they grow negligent in their duties, or suffer their love to decay, there by our admonitions and exhortations, we excite ~~in~~ good workes, and to repaire the decayes of their love. Therefore this provoking to love, may be taken either passively, when the increase of love is made upon our selves, or actively, when we increase it upon others. *And to good workes* ] Then we are provoked to good workes, when we follow them with an ardent affection, or as Paul would have us, when wee are zealous of good workes. Hee adjoynes good workes to love, to teach us that our love should not be barren, but fruitfull of workes; although workes may be taken more largely, and extended to all workes of holinesse, as well concerning God as our selves.

25. *Not forsaking the assembling of our selves together.* ] Namely, for this especiall end to retaine and preserve, the communion of Saints, and the unity of the Spirit. Which is then done, when Christians meet together to performe the worship of God, to heare his word, to powre forth unanimous prayers unto him, to exercise that censure of manners, which Christ and his Apostles have prescribed, to celebrate the memory of Christs death, by sacred breaking of bread according to his own institution, to make a common supply for the poore and distressed as occasion requires, and with all their forces and advices, to promote the affaires of the Church. *As the manner of some is.* It is apparent, that in those times there were some, who though they had not forsaken the Christian religion, yet had forsaken the assemblies of the faithfull, that they might the better lie hid, and thereby more easily avoide dangers and persecutions. And it is apparent also hence, that they sinne grievously, who withdraw themselves from the company of the faithfull, and from the assemblies of the Saints. *But exhorting one another* ] To the neglect of assembling, hee opposeth this mutuall exhorting or admonishing. Whence it is manifest that Christian assemblies were ordained among other ends for this also, to exhort and admonish one another, which may be done most opportunely, when men are assembled into some one place. *And so much the more as yee see the day approaching.*

*proaching.*] The words so much the more must also be communicated to the day of approaching, as well as referred to the exhorting; By how much the more ye see the day approaching, by so much the more let us exhort one another. By *the day*, as the article *the* doth intimate, must be understood some certaine day, and that well knowne; *i.* the day of judgement, and punishment for the disobedient: Which judgement seeing it is twofold, we must needs understand a twofold day or time of it. For we may take it both for the time of Gods taking vengeance upon the Jewes in the finall destruction of Jerusalem; and also for the last day of the whole world at the finall destruction of the world. The approach of that former day, they might easily perceive, both from the signes foretold by Christ, and also from the predictions of those Prophets, who lived in those times in the Church of God. The approach of this latter day, every man sees, though not in respect of the whole world, and of the present age, yet every man sees it in respect of himselfe. For as death is alwayes approaching unto every one of us, and the terme of every mans life draws nearer: so also thereby every mans last day doth approach and draw nearer; not only because after death there shall bee no change in respect of our salvation and damnation; but also because that whole time intercurrent between the last moment of our life and the last judgement, is none in respect of the dead. For when we are dead, and thereby void of all sense of time, the last moment of our life departing, and the first moment of our life returning (for returne it shall at the last judgement) will seem one and the same to us at our rising againe to life. They who lye in a deep sleep are not sensible of the time that passeth, though the time be very long; and death is a deeper sleep then any sleep of those that sleep alive. And this is the cause why the holy Scriptures doe sometime speake so, as if we should wholly live till the comming of Christ, or were presently after our death translated to the Lord, and so to the joyes of heaven: For they have no regard of the time intercurrent between the last end of our life, and the comming of Christ, and the future happinesse of the godly; see 2 Cor. 5. 8. and Ephes. 4. 30. and Phil. 1. 6, 26. and 1 Tim. 6 14. and Jam. 5. 7, 8. and some others.

26. *For if we sinne wilfully*] Hee brings a cause or a motive, why they should diligently exhort one another, because otherwise it might easily fall out, that after knowledge of the truth received they might sin wilfully, in which case how miserable and unhappy their condition would be, he presently declares. To sin in this place may be taken in two senses, either largely or strictly. Largely, as it is extended to divers sins which are committed against the Commandements of Christ. Strictly, as it eminently signifies the most grievous sin of Apostacie, which is a falling away from the Christian Religion, or rather infidelity in generall; whereto it by way of difference, yee adde what the

Author

Author presently addeth, *after knowledge of the truth received*, we have the definition of Apostacie: For Apostacie is an Infidelity that followes after faith; or a desertion of the faith, and a rejection of the truth once knowne and received. So John 16.9. Christ by the word sinne seems eminently to understand Infidelity. The latter sense is favoured, 1. In that the Author, ver. 28. following, being to prove that men sinning after the manner here specified, shall by no means escape the judgement of God, seemes to draw his argument from them, who wholly rejected Gods Law, and turned to false Gods; of whom wee read, Deut. 17. and whom no men resemble neerer, then they who fall away from Christ, and his most holy Religion. 2. In that it seems proper to Apostates, to tread under foot the Son of God, and to account the blood of the Covenant an unholy thing, for this is incompatible to them who constantly adhering to the Christian Religion, are notwithstanding fallen into some single sin or vice. 3. In that this place seems most alike to that, Chap. 6.4. where we have said the Author speaks properly of Apostates. But the former sense is also favoured; 1. In that the word Sinne hath a generall signification, and perhaps every where; for words must not be restrained within the use of speech, when no reason constrains it. And the word Sinne in the place of John 16.9. hath of it selfe a generall signification, though afterward it be specified and explicated in particular what kinde of sin he there understands. 2. From the occasion and scope of the Author: For before he had admonished them to exhort one another; and now he shews, what great danger will or at least may come of it, if this action be neglected; namely, that they may wilfully sinne after they have received the knowledge of the truth; and so involve themselves into a heavy judgement. And seeing the Exhortation is at large, as must be used as a remedy against all kinde of sinnes; why therefore should not that sin which the Author saith might easily arise from the neglect of exhortation, be extended largely also? Now in answer of the reasons brought for the other sense. To the first: we say that the Authors argument seems drawne from all them who sinned against the Law with a high hand; of whom there is a place, Numb. 15.30, 31. *But the soul that doth ought presumptuously (whether he be borne in the land, or a stranger) the same reproacheth the Lord, and that soule shall be cut off from among his people; Because he hath despised the word of the Lord, and hath broken his Commandments, that soule shall surely be cut off, his iniquity shall be upon him.* For to despise the Law here in this Author, is the same with despising the word of the Lord, and breaking his Commandment with Moses in Numbers. Here, to sinne wilfully, and there to doe presumptuously are all one. And here, shall dye without mercy, and there, he shall surely be cut off, are all one; for what is this else, but not to spare, not to shew any mercy? To the second we say,  
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That he doth tread under foot the Son of God, and account the blood of the Covenant an unholy thing, who dares violate the Covenant, which is published by Christ, and established by his blood, or dares as much as in him lyes to irritate or dissolve it, that it may be void and of no effect, by committing those finnes, which by the Covenant are punished by death and damnation. To the third we say, That this place is not so altogether like that Chap. 6.4. but that there appears a plaine unlikenesse. For there both the scope and occasion of the words, and the word it selfe of *falling away*, compared with the matter preceding doe all declare, that the Author properly speaks of Apostacie; but here as we have scene, the scope and occasion of the words tend another way. Wherefore we must conclude, that the former acception of the word *Sin*, which includes in it also the latter, is rather to bee received. Although amongst those finnes Apostacie holds the first place, and thereto the Author hath reference chiefly, but not only. The word *wilfully* as we have said, seems to signifie the same sinne, that the Scriptures of the Old Testament call *presumptuously*; and so committed in contempt of Gods Majesty, or by hautinesse and pride of minde; and this kinde of sinne, is opposed to finnes committed either out of ignorance or infirmity: Wherefore it notes unto us those kinde of finnes which are wittingly, advisedly and purposely; and so argue a meer malice of mind. Such under the New Testament are accounted all vitious habits and customes of sinning, and persevering in evill-doing; as also all heynous and foule wickednesses, done wittingly and advisedly. For infirmity, or humane frailty cannot be pretexted for such finnes especially among Christians. *After that we have received the knowledge of the truth.* Siones wilfully and wittingly committed before the knowledge of the truth, are of another nature, then those that follow that knowledge; for the Sacrifice of Christ was ordained to expiate the former; but for the expiation of the latter, there is no other sacrifice to be expected, as wee shall heare afterward. For crimes or foule finnes committed after the knowledge of the truth, are far more heynous then those done in ignorance of it; and the malice of man appears far greater in those then in these, though otherwise the facts may be equall. Therefore it more agrees with the equity and wisdom of God, to grant a meanes for the expiation of those, then of these, and consequently to pardon those, and not these. *There remaineth no more sacrifice for finnes.* In these words is expressed the miserable estate of those, who after knowledge of the truth received, sinne in the manner we have said; namely, that seeing the sacrifice and offering of Christ did not profit them, there remaines no other wherby their finnes may be expiated. But the sacrifice and offering of Christ profited them not, because they are relapsed into their former finnes, and bring not forth fruit worthy of faith and repentance.

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For upon this condition only it is, that the sacrifice and offering of Christ bringeth salvation to them who live after their knowledge of the truth, and their reception of the Christian faith. For sins committed before the knowledge of the truth, may be washed away by faith only in Christ, and the profession of it, and a purpose, and as it were a covenant of living holily afterward: but sins done after such knowledge are no otherwise washed away, but by actuall and totall desertion or forsaking of them, and by inducing in their room all Christian virtues as fruits of the Spirit and of faith. For this is it which the Apostle hath left written unto us, Gal. 5. 18. *But if yee be lead by the Spirit, yee are not under the Law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousnesse; Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesse, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdome of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meeknesse, temperance, against such there is no Law. And they that are Christs have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walke in the Spirit.* Now what can bee more cleare, then that these words doe openly teach, that all they, who after they have received the faith of Christ, doe follow the workes of the flesh, and are not lead by the Spirit of God, shall not inherit the Kingdome of God, nor avoid eternall damnation? And therefore if they will aspire to salvation, they must with all speed lay aside their vices, and bee effectually adorned with Christian virtues. For in this place here, the Author seems not to teach, that men sinning wilfully after knowledge of the truth, should have no hope at all left of pardon and salvation; but only that they have none, till they actually put off their sinnes, and qualifie themselves with such virtues as become Christians. For unlesse they doe this, he saith plainly, that the sacrifice and offering of Christ will no way doe them good. Seeing besides, that one only sacrifice and offering of Christ, there remaines no other to be expected, as his words fully declare, in that he saith, *there remaineth no more sacrifice, q. d.* besides that one only offering of Christ whereof we have treated hitherto, there remaineth no other for them. Whence further it seems that by these words, all hope of conversion is not cut off to such as sinne wilfully after their knowledge of the faith; but only all hope of pardon and salvation is so long cut off, as they forsake not their sinfull courses, and doe not the workes of true piety worthy of Christian repentance. Although it is most true, that some sinnes are so foule, among which is Apostacie, and such as have neare affinity with it (whereof we spake Chap. 6.) that if we looke into the nature of the New Covenant, wee may well say, that there is no hope of conversion from them, because  
without

without the speciall mercy of God, not comprehended in the Covenant, the yoke of such sinnes cannot be loosed and cut off. *Sacrifice for sinnes*] is sacrifice whereby sinnes are expiated, as appeares by the following verse, whereto this sacrifice for sinnes is opposed a certaine fearfull looking for of judgement, and fiery indignation. Wherefore as in these last words punishment is signified; so in the former is pardon intimated.

27. *But a certaine fearfull looking for of judgement*] Here he illustrates his former negation, by an affirmation of the contrary. To them who after knowledge of the faith sin wilfully, there remains no more sacrifice for their sins, but there remains for them a fearfull looking for of judgement. Judgement is here as in many other places taken by a metonymy, for punishment, because by judgement punishment is decreed. It is not necessary wee should take expectation or *looking for* properly here; seeing men given to sinne, if wee respect their minds and thoughts, do for the most part expect or looke for nothing lesse, then punishment and damnation. Therefore such men are said to looke for judgement metaphorically, because for certaine a judgement remains unto them, or metonymically, because they ought to looke for it. This expectation or *looking for* is called fearfull in regard of the object, because the judgement or punishment looked for, or remaining to them, is for the greatnesse of it, horrible and fearfull. *And fiery indignation*] In these words he expresseth what the fearfull judgement or punishment shall be, that remains to such as sin wilfully after their knowledge of the faith, namely they shall be caught and devoured by an extreame hot fire, whereinto God will cast them in his indignation. There is no doubt, but by these words is signified that last judgement or punishment which in the last judgement must be inflicted upon all evill-doers. For wee know, they shall be tormented, with mighty flames of fire, and destroyed for ever, although we exclude not other punishments of God in this life, which use to be the fore-runners of that horrible vengeance to come. For of all punishments, that by fire, is most fearfull and horrible, and therefore is used to signifie the most grievous and wrathfull punishments. In the Sermons of the Prophets, when there is speech of some grievous judgements or punishments of God, many times fire is mentioned, See Deut. 32.22. and Job 15.34. and Job 20.26. and Psal. 11.7. and Psal. 21.9. and Psal. 78.21. and Psal. 97.3. and Psal. 140.10. and Isaiah 10.16. Isaiah 26.11. and Isaiah 30.33. The anger also or wrath of God is in Scripture called a fire, and among other passages in the 12. chapter following, God himselfe by reason of the wrath wherewith he burnes against the ungodly is called, a consuming fire. And in this place, by fiery indignation, which shall devour the adversaries of God, is understood the wrath of God. *Which shall devour the adversaries*] The adversaries of God are they that

that alwayes were his enemies and never submitted unto him; or they that having once submitted, doe afterward rebell against him. Such are they who constantly reject the Religion of Christ, or having once received it, afterward forsake it, or receiving and retaining it, doe not submit their soules to the precepts of it.

28. *He that despised Moses Law*] He confirms his former assertion by a comparison of this case with the like under the Law. To despise a Law is to oppose the being, power, and execution of the Law, that it may be void and of no force; or so to disobey it, that he may overthrow it. And he was said to despise Moses Law, who did presumptuously violate any commandement of that Law; for which the punishment of death was ordained without mercy. And this was framed especially against them, who despised the first precept of the Decalogue, and revolted to the worship of false gods. For the first Commandement is the foundation of all the rest, and he that despiseth or opposeth it, doth seeme thereby to overthrow the whole Law of God, and to revolt from it. Hence we may gather, that among wilfull sinners (as appears by their description added in the verse following) they hold the first ranke, who revolt from Christ. For they who forsake Christ the Son of God, do also forsake God himselfe, and manifestly offend against the fundamentall Law of the Christian Religion. *Died without mercy, under two or three witness*] i. must dye or be put to death; for here is not considered what was done, but what by the Law of Moses ought to be done.

29. *Of how much sorer punishment suppose ye shall he be thought worthy*] Here is the reddition of the former comparison; which as the words themselves shew, was drawne from the lesse to the more. For it is a farre sower offence to despise and reject the Son of God, then Moses, the Gospel, then the Law. Wherefore if to those who wilfully offended against Moses and the Law, there was granted no pardon, nor no place left for mercy; much lesse must they hope it, who despise the Son of God; and much more are they to feare a more heavy judgement. And therefore he can have no hope in the mercy of God, that is found to be in so high an offence, and in so wicked a state of life. *Who hath trodden under foote the Sonne of God*] They tread the Sonne of God under foote, first who are obstinate enemies of the Gospel; then Apostates, who forsake the most holy Religion thereof, either in their judgement and their profession, or in their profession onely: and after those, who in profession adhere to the Son of God, but in their lives and manners doe trample upon his holy ordinances and tread them under their feete. And there is a great emphasis in the word treading underfeet, for thereby is signified the most high contempt of the Son of God, who is most worthy of all honour; that the great wickednesse whereof such wretches are guilty, may appeare



more evidently. *And hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing.* He aggravates the wickednes of these men, especially of Apostats; who count the blood of Christ, a vulgar and common thing, & therefore unholy and profane. For profane is opposed to holines, especially to such holines which is in the blood of the Sonne of God, who being in his person most holy, his blood also must needs be holy. Now they profane the blood of Christ, who either forsake Gods Covenant consecrated and hallowed by the blood of Christ; or else esteeme it not of that value, as for his sake whose blood it was, to abolish their sins and afterward lead an holy life. *Wherewith he was sanctified;* Sanctified here is not referred to Christ as he had beene sanctified with his owne blood, but to the wicked sinner, who by his Apostacy profanes that blood wherewith he was once sanctified. For the blood of Christ is so farre from being an unholy thing, that it is most holy, and so holy, that thereby every man is sanctified or hallowed; yea, they themselves were thereby once sanctified, who afterward through their foule ungodlinesse counted it unholy. And we are said to be sanctified by the blood of Christ, because by it our finnes are expiated through faith in Christ. For they who receive the faith of Christ, and so incorporated into the new Covenant, they obtaine pardon of all their former finnes, by vertue of the Covenant, and therefore also by vertue of that blood wherewith the Covenant was established. For an Impunitie, wherein the remission of sins doth properly consist, is hereby attained in such a manner, that they have not onely a right to it by vertue of the Covenant, but doe actually enjoy it, as long as they persist in the faith, on condition their faith be lively and working by love: because so long God doth neither really punish them, unlesse it be by way of correction to further their salvation; neither hath he any intention to punish or destroy them, but rather ordains and orders them to eternall salvation, by removing all obstacles that may hinder it, if they be not wanting to themselves. And all this depends upon the new Covenant, and the blood of Christ, wherewith it is confirmed and established. And therefore no Christian given to vices, can have any hope from the blood of Christ, as long as hee changeth not his life and manners. For that is most true which the Apostle hath written; *If wee walke in the light as hee is in the light, wee have fellowship one with another, and the blood of Iesus Christ his Sonne, cleanseth us from all sinne,* 1. John 1. 7. Hence it appeares, that wee are sanctified and cleansed by the blood of Christ for the time to come, yet upon this condition, if for the time to come, wee walke in the light as God is in the light. *i.* If wee endeavour to bee like God in holinesse and righteousness, persiking therein constantly to our lives end. Yet the word *sanctifying* in this place, may signifie that separation of Christians from other men, where-  
by

by through the knowledge of Gods truth, they are sequestred from the profane and common sort of men, and consecrated for the service of God. For by the bloud of Christ, wherewith the new Covenant is established, men are moved to embrace Christian religion, and receive it for the true. *And hath done despite unto the Spirit of grace.*] By the Spirit is understood that holy Spirit powred into the faithfull, which is called the Spirit of grace, because it is given by the singular grace and goodnes of God. To this Spirit he doth despite, whosoever rejecteth the Religion of Christ, or esteemes it not so much as therefore to live holily, according to the direction and suggestion of that Spirit: For he gives not that credit to it that he ought, and besides he doth in a manner as much, as if he accounted it false.

30. *For we know him that hath said, Vengeance belongeth unto me.*] He confirms here, what he said before of their fearfull punishments, who wilfully runne into these sinnes. And for this purpose hee citeth here the words of God, Deut. 32. 35. wherein God challengeth to himselfe recompence, vengeance and judgement: or professeth of himselfe that he will execute it. Although God speake it there of vindicating his owne people, and punishing those that oppressed them: but the Author here applies them to that punishment, which God himself will inflict upon his owne people, if they rebell against God and Christ. The meaning is, that God will lay a heavy vengeance and judgement upon those that are rebellious and obstinate against the Sonne of God. For we all know how great, how powerfull and how terrible he is, that hath reserved recompence and vengeance to himselfe. Yet in these words, *Vengeance belongeth to me, and I will recompence.*] The intent is not so much to shew who the person is that hath this right to take vengeance; as to leave it to our consideration, how great and potent the person is, who challengeth the execution of it to himselfe: that hence it may appeare how grievous and how certaine the punishment of the wicked shall be. *Saith the Lord.*] Here the person is expressed, who challengeth to himselfe the execution of vengeance, yet not so much for the designing of his person, as for the notifying of his power, that he is the Lord Jehovah, the most high, onely and Almighty God, maker of heaven and earth. *And againe, the Lord shall judge his people.*] Again, is in the same place, which was cited before. And in the word *Lord*, lies the Emphasis and force of the argument. For if the Lord himself who is the most high God, shall judge his people, who sees not but that the judgement must needs be most heavy and fearfull? To judge here, signifies to condemne and punish. In Deuteronomie (as we said) is signified by these words, that the Lord would avenge his people upon their enemies from the oppressions and wrongs done to his people. But the Author following the more frequent use and sense of those words in other passages of the Scriptures, hath applyed them to the punishment

of Gods people falling from their faith and obedience, For it is no lesse true, that the Lord will punish his owne people if they bee refractory and rebellious against him, then that he would judge and avenge their cause, and vindicate them from injuries, if they were wrongfully oppressed. And the words *his people*, doe also argue the fearfullnesse of the judgement. For it is great reason, that the people of God, if they shall presume to be rebellious and obstinate against God, should suffer a heavier punishment then other men. And they are here called the people of God, who are disobedient and obstinate, because they have received the knowledge of God, and of his truth, and in that respect stand obliged to God in a peculiar manner. Besides the appellations or names of things do often remaine, when the true ground or cause of the name is altered and gone.

31. *It is a fearfull thing to fall into the hands of the living God*] This is as it were the major Proposition of the Authors Argument, whereby he would make it appeare, that the punishment of the persons fore-mentioned will be very grievous and fearfull. For he reasoneth thus, To fall into the hands of the living God is a fearfull thing: but these men fall into the hands of the living God, seeing (as we have heard already) God himselfe will doe judgement and execution upon them: And therefore their punishment must needs be fearfull. But hee puts the conclusion in the first place, then the assumption, and now he addes the major proposition, which is of a knowne verity. For what man is he, that will not acknowledge, how fearfull a thing it is to fall into the hands of the living God? because the living God can punish far more fearfully then mortall men can doe. Why God is called living, wee have shewed before Chap. 9. 14. But we must note, that the Author speaks here of that punishment, whereby God puts men to everlasting destruction, and doth it in his wrath, and not of that chastisement which God sometime inflicts for the good of his people. For it is farre better to be chastised and corrected from God himselfe, and from his owne hand, then to be left to the pleasure of wicked men, as David testifies, 2 Sam. 24. 14.

32. *But call to remembrance the former dayes*] Hee brings here a new argument, whereby he perswades the Hebrewes to constancie and perseverance in the Christian Religion; and he drawes it from their former constancie and vertue, which they shewed at the beginning when first they received the Christian Faith. *In which after ye were illuminated*] Christ is severall times called the light and the true light, because he brought into the world by the publishing of the Gospel that knowledge of God which doth truly illuminate and enlighten us; not only in respect of that naturall ignorance that growes up with men concerning God, but in respect of that revealed knowledge which under the first Covenant was but darke and shady; for the Gospell doth reveale

revealed unto us those mysteries which did before lye hid : for since the vail of the old Sanctuary was rent, we now have liberty to looke into the heavenly Sanctuary, where by faith wee see and know many mysteries, especially touching the expiation of our finnes, and salvation of our soules. Of which truth, when we receive the knowledge, we are said to be illuminated. And this illumination is the first act of our entrance into Covenant with God; for thereby it is, that we are made acquainted with the sacred contents of the Covenant. So that illuminated here is all one with receiving the knowledge of the truth, before, ver. 16. *Ye endured a great fight of afflictions* ] To endure afflictions for Christ, and not decline them, but patiently and stoutly to goe through the triall of them, is a great conflict or fight.

33. *Partly while ye were made a gazing stocke both by reproaches and afflictions* ] Reproaches and afflictions, are put for all sorts of persecutions, whereof these two are the chiefe kinds, for reproaches are those persecutions whereby a mans reputation, credit, or good name is vexed; and afflictions are those whereby men suffer in their bodies and goods, as by fines, imprisonments, and punishments. And reproaches and afflictions are the means whereby Gods people are made a gazing stocke, or a spectacle for men to looke at. Yet it is not necessary wee should take this word properly, as if the Hebrews had been condemned by publicke decree of the Magistrate, and in the sight of all men brought upon a Scaffold, there to suffer punishment, or to be branded with reproaches; which notwithstanding did many times befall the Christians: But it may be taken metaphorically, for those reproaches and afflictions in generall, which were publickly known to all, or were in a manner in all mens mouths, as for example, when a Christian was openly reviled, or beaten, or dragged through the streets, or had his house by publicke authority, and open force plundered and rifled. *And partly when ye became companions of them that were so used* ] This is done, when we take care and make provision for them who are reproached and afflicted; when wee harbour them, helpe and cherish them, make their case our owne, and professe our selves their brethren and companions. Men are used to reproaches and afflictions, when they many times and often suffer them, and by reason of them are agitated, vexed, and tossed too and fro, from place to place, for so much is here signified by the Greek word *συνσπείροντες*.

34. *For ye had compassion of me in my bonds, and tooke joyfully the spoiling of your goods* ] Here he declares both those particulars which in the verse going before he had expressed and attributed to them; saving that he puts the latter in the first place, and the former in the latter. For the compassion they had, belongs to their accompanying of those who were reproached and afflicted; because true compassion (as in this place is meant) signifies not a bare griefe of minde proceeding from



from anothers misery, but therewithall includes the effects and deeds of a minde truly compassionate; And the spoiling of their goods, is referred to the reproches and afflictions which they suffered. *Knowing in your selves that ye have in heaven a better and an enduring substance*] He expresseth the cause why they took the spoiling of their goods joyfully, namely, because they had learned from the Religion of Christ, and thereby knew for certaine, that a farre better estate, and more lasting possessions, yea everlasting, were reserved for them in heaven; for which these earthly and transitory goods are very gainefully exchanged, especially when they are made away for Christs sake. And the place where this excellent and everlasting estate is reserved is in *Heaven*; which doth further argue the excellency and eternity of it, for though Christians are sometimes spoiled of their goods which they have upon earth, yet of those they have in heaven they neither shall nor can ever be spoiled. For that in heaven can be no spoile, neither by moth, rust, nor thiefe, Christ teacheth us. Mat. 6. 20. *Lay up for your selves treasures in heaven where neither moth nor rust doth corrupt, and where thieves doe not breake through nor steale.* And this everlasting estate, though it be in heaven, yet the faithfull even while they are upon earth have it already, though not for the possession of it, for flesh and bloud cannot possesse it: but for the expectation of it by faith and hope as sonnes and heires unto it, for now they have the same right that the heire under age hath to his inheritance, whereby they know, beleve and hope with full assurance that they shall possesse it.

35. *Cast not away therefore your confidence*] From the words precedent he inferres an exhortation, that seeing they have gotten such a good report for their courage and constancy, therefore they should not now be overcome with miseries and distresses, and so turne from the right course of godlinesse whereinto they were now entered. By confidence here he meanes either an undaunted courage of constancy of minde in professing the Christian Religion; or else a full trust in God, whereby we so rely upon him, and are so certaine of our heavenly inheritance, that we refuse the suffering of no evil. *Which hath great recompence of reward*] He brings a motive whereby to perswade his former exhortation, that they should not cast away their confidence; namely because their confidence should have a great recompence of reward; and therefore it must not be idle and vaine, least it should lose the reward, for to idlenesse and vanity no reward can in equity be due: but their confidence must be effectuell and painefull in the exercises of holinesse and good works, that thereby they hold and keepe their title to the reward. For though faith and not good workes do create as the title whereby wee have the reward: yet good workes doe preserve or maintaine that title which was created by faith, and by good workes we hold our right to the reward; and without them wee shall certainly

lose

lose the reward. And besides these words have reference to the former verse wherein he shewed, what this recompence of reward is, namely an excellent and enduring substance in heaven.

36. *For ye have need of patience*] Here is another motive to perswade the former exhortation, why they should not cast away their confidence, but be patient under reproaches and afflictions, even to the spoyling of their goods; namely, because they have need of patience. Which may be taken in a double sence, either with a check, as if they wanted patience, or without a check, for to have need of a thing doth sometime imply a simple necessity of that thing whereby to attaine somewhat, whether we have that thing or have it not; sometime it implies a necessity joyned with the want of that thing. *Thus after ye have done the will of God, ye might receive the promise*] Hee expresseth the use and end of patience, that he might shew, to what purpose they have need of it. And the use of patience is two-fold; the one more neerer, the other more remote; which in respect of us is the last. The neerer or former use of our patience is, To do the will of God; seeing patience it selfe is not the least part of Gods will, and without it the other parts of godlinesse, and consequently the rest of Gods will cannot thoroughly be performed. The other use and last end of patience, which followes from the former, and without which this cannot subsist, is to receive the promise, or rather the matter promised; which is the inheritance of the ever-enduring substance. For they onely do at last receive the promise of God who first performe the will of God. Wherefore without patience and constancy in suffering evils, it is impossible, as to performe the will of God, so to receive the ever-enduring substance which is the promise of God.

37. *For yet a little while*] Another motive to stirre them up to patience in suffering, urged by way of preventing an objection. Some man might say; It is an hard case, for a man to lye under afflictions so long a time, and to expect the promise whereof you speake after many ages. To this the Author answers, that the time allotted for our patience, is not long, but short; for after a little while, we shall receive the recompence or reward of our patience promised unto us, and seeing this promise though it be delayed, yet the delay is but ~~for~~ a little while, therefore the delay of it should discourage no man, or dishearten him under afflictions. *And he that shall come will come and will not tarry*] The time remaining for the comming of Christ is but a little while, but very certaine, for very certaine it is, because he shall and will come, and but a little while, because he will not tarry. The reward promised cannot be farre off, and therefore wee must not be wearied with the expectation and stay of it: for there is but a little while yet remaining for the comming of Christ; and at his comming is the comming of the promised reward; for he will bring the reward with him, and they shall

shall receive it, who have done the will of God. That the time to the comming of Christ is but a little while, is gathered from hence, because that the time of each mans life is but a little while, & at the end of each mans life is the comming of Christ to him, as we have shewed before, verse 25. Hence Paul saith, That the burden of our afflictions is but light, and the time but for a moment, compared with the eternitie of that glory which shall follow upon it. 2. Cor. 4. 17. And Peter to abate the force of our temptations and afflictions saith, That wee are now for a season in heaviness through manifold temptations. 1. Pet. 1. 6. And hee saith againe, That after wee have suffered a while, the God of all grace, will exalt us by Christ into his eternall glory. 1. Pet. 5. 10. Yet when the Author saith, yet a little while, he tacitely grants, that there shall be some space of time intervening, as appeareth by the words of the Prophet, to whom herein hee hath reference. For the Prophet saith, If it tarry, wait for it, because it will surely come, it will not tarry. Hab. 2. 3. Some tarrying therefore there will be, yet short and small; and therefore wee ought to expect it without wearinesse.

38. *Now the just shall live by faith.* ] The Authour proceeds in al-  
 leading further words of the Prophet, wherein is contained a new  
 motive to constancy in faith, on which our patience and sufferings of  
 evils depends. For from these words it appears, what great fruit grows  
 from an invincible faith, that will not be beaten downe by any afflictions,  
 and on the contrary what great mischief followes upon a minde  
 born down with afflictions, and falling from the faith. Now the fruit of  
 faith is life, even everlasting life: For the just shall live by his faith. 1.  
 He therefore shall live, because he wholly trusteth upon God, and rely-  
 ing upon his goodnesse, power, wisdom, and promises, do never let  
 fall their courage, what ever difficulties and impediments they meet  
 withall in their obedience to Gods precepts, hee is not dejected with  
 any storme of evils; hee is not wearied with any waiting for the stay  
 of the promised reward; and therefore hee perseveres in righteoulnesse  
 to his last end. For faith in this place is considered, as it is ac-  
 companied with patience, constancie, pietie and justice, and as it  
 is a living and a lively faith that is exercised and delighted in good  
 workes. For life is not promised to every man upon faith, but to the  
 just and righteous man; and to this faith is opposed *drawing backe* in  
 the words following. *But if any man draw backe* ] To draw backe  
 from God, is nothing else, but in despaire of his promises to cease  
 from our dutie; and to depart from the hard conflict of patience,  
 justice, and pietie; and in a word to acquit the Christian warfare,  
 and steale from the Armie of Christ. *My soul shall have no pleasure in  
 him.* ] Thus the Septuagint have translated the Hebrew text, of the  
 soule of God, and not of his soule who drawes back, of whom the  
 Hebrew

Hebrew text may be understood. For in that it is, his soul is not right in him. If therefore according to the Hebrew text, the words be taken of his soule who drawes backe, then the meaning is, the soule of that man is not right in him, his soule hath not a sincere and true love to vertue; because his soule being weary of vertue and good workes takes thence an occasion to doubt of Gods promises. And because such a soule is not right, but perverse, therefore it pleaseth not God. Wherefore seeing the just who lives by his faith, is opposed to the man that drawes backe, and the just mans condition to this mans condition, therefore the adversative particle *but*, is by the Author rightly applyed, even to this latter clause; but in the Prophet the clauses are transposed, and this latter put in the former place, *vid.* Hab. 2. 4.

39. *But we are not of them who draw backe unto perdition.* ] Having declared the condition of the just man, who is constant in his faith; and of the man who drawes backe, or wavers in his faith and pietie, hee now shewes that not this latter, but that former must be the condition of Christians, whose state doth require from them that they be constant in the faith, that by this meanes they may save their soules, and not waver in faith, to withdraw themselves from the conflicts of pietie and patience, and so bring perdition to their soules. For the Author speaks not of what actually is done, but what in justice ought to be done, and is agreeing to the calling and condition of a Christian. The same sentence in a manner is contained in those words of the Apostle, where describing the condition of Christians, hee saith, *God hath not appointed us to wrath, but to obtaine salvation*, 1. Thes. 5. 9. Now the end of drawing backe is perdition or destruction; as the issue of faith is the saving of the soule; for perdition and salvation are opposed. *But of them that beleeve to the saving of the soule.* The soule in this place doth either signifie onely our life, or our spirit, which is the principall part of us; and being preserved for us, and restored unto us, Our life remanes in safetie. And we save our life or spirit, when we are delivered from destruction, unto such a life that can never be destroyed.

### The Contents of this tenth Chapter, are,


1. **Doctrine.** *The legall Sacrifices could never perfect the worshippers of God.*  
**Reason.** 1. *Because the Law had but a shadow of perfect expiation, and not the very image of it, ver. 1.*  
 2. *Because they were offered yeare by yeare continually; for if they could have perfected the worshippers, then they would have ceased to be offered, ver. 1. 2.*  
 3. *Because there was a new Remembrance, guiltinesse and confession of sins every yeare, v. 3.*



4. Because the matter of them was the blood of bulls and goats, which cannot possibly take away sins, ver. 4.
2. Doctrine. The Sacrifice of Christ is substituted in the room of the Legal sacrifices, ver. 5.
- Reason. 1. Because it was not the will and pleasure of God that the Legal sacrifices should be any longer of force, v. 5. 8.
2. Because God had called Christ, and fitted him a body for an expiatory sacrifice, ver. 5.
3. Because Christ most willingly accepted of Gods will and pleasure to performe it by making himselfe a sacrifice, ver. 7. 9.
4. Because we are really expiated and sanctified by the will of God through the offering of Christ, ver. 10.
3. Doctrine. The Sacrifice of Christ was singular, one only once offered, ver. 10.
- Reason. 1. Because he did not offer yeare by yeare, as the Legal Priests did, but once for ever, ver. 12.
2. Because after he had made his offering, he sat downe at the right hand of God, till his enemies were made his footstool, ver. 12. 13.
3. Because by one offering he perfectly expiated all that are sanctified.
4. Because by virtue of the Covenant, whereof he was the high Priest, his one offering wrought a plenary remission of sins.
4. Duty. We must worship God with a true heart, a full assurance of faith and a good conscience, 22.
- Motive. 1. Because we have now liberty to enter into heaven, by a new and living way which Christ hath consecrated for us, 19. 20.
2. Because wee have Christ a great high Priest over the house of God ver. 21.
3. Because we are washed and sanctified with the Holy Ghost, v. 22.
5. Duty. We must be constant and stedfast in the profession of our faith without wavering, ver. 23.
- Motive. 1. Because God who hath made us the promise, is faithfull.
6. Duty. We must provoke one another to love, and good works, 24.
- Motive. 1. Because we see the day of the Lord approaching, 25.
7. Duty. We must take heed of sinning wilfully after we have received the truth, ver. 26.
- Motive. 1. Because there is no other Sacrifice for sins besides that one offering of Christ once made, 26.
2. Because thereby we make our selves adversaries to God, and so liable to his judgement and indignation, 27.
3. Because thereby we tread under foot the Sonne of God, we count the blood of the Covenant an unholy thing, and doe despise to the Spirit of grace, 28.
4. Because if he that despised Moses Law dyed without mercy, much more shall he be punished that despiseth the new Covenant. 28. 29.
5. Because the Lord reserves vengeance for such, and so fall into his hand is a fearfull thing, 30. 31.
8. Comfort. The Hebrews needed not feare falling away, and sinning wilfully.
- Motive. 1. Because after they were illuminated, they endured a great conflict of afflictions, ver. 32.
2. Because they did accompany and consort themselves, with such as suffered for the Gospel.
3. Because they had compassion on this Author in his bonds.
4. Because

4. *Because they had taken the spoiling of their goods joyfully.*
5. *Because there was a great recompence of reward remaining to them.*
9. Duty. *We must not cast away our confidence in Christ, ver. 35.*
- Motive. 1. *Because it hath great recompence of reward, ibid.*
2. *Because we have need of patience, that after we have done the will of God, we might receive the promise.*
3. *Because Christ will not tarry long before he come.*
4. *Because the just shall live by faith, so the saving of the soules.*
5. *Because drawing back tends to perdition.*

CHAPTER XI.

1.  *On faith is the substance of things hoped* ] The Author having in the former Chapter spoken of faith, doth thence take occasion to make a digression in this Chapter, for a further explication of the nature of faith; whereof hee collecteth and produceth many examples in divers holy persons, that the Hebrews incited by their examples, might addresse themselves for imitation of them, and finally relying on Gods promises, might not decline any conflict either of piety or patience. These words are not a definition of Faith whereby faith is defined; as those words afterward, Chap. 12. 29. where God is said to be a consuming fire, are not the definition of God. For faith is a thing indefinite, and cannot be defined, or if it were definable, yet these words, that it is the substance of things hoped, are far too narrow to lay out the true boundaries of Faith. Neither are these words an attribute of faith, for they are not consequent to follow upon it; but quite contrary. Faith is an attribute or consequent to them. For they are a notion, an element, or an argument of faith, whereby faith may be notified or made knowne, and whereby it may be demonstrated or proved to be in such or such a subject, or in such a person. For though the vulgar affirmation be according to the Author, that Faith is the substance of things hoped; yet the true naturall and rationall affirmation runnes thus: Now the substance of things hoped, is faith. For the scope of the Author is to produce many persons whom he would declare and demonstrate to have been faithfull; and for that purpose he layes out two notions or principles of faith, whereby he would inferre and conclude the affection of faith to bee in such or such a subject; the first whereof is this, That every substance of things hoped, is faith; as if he had said, where things hoped are subsistent, there is faith; where things to come are present,

present, there is faith. Now things hoped, and things to come, are not actually subsistent and present: but when the soule apprehends things hoped and to come, as certainly as if they were already subsistent and present, then that soule beleeveth, and is endued with faith. And this principle or argument of faith, is taken from a partiall object of faith, which is of some good to come, because hope ariseth only from such an object. *The evidence of things not seen*] This is the other principle or notion, or argument of faith, whereto faith is alwayes consequent. For where there is an evidence of things inevent, or a sight of things unseen, there is faith. And for evidence some Translations render it argument; because where there is an argument perswading a man for things not seen, there is faith. And this principle of faith is taken from the totall object of faith, which is alwayes of things not seen, or absent, whether it be for distance of place, or of time, either past or to come. And therefore this principle must needs be more large then the former, and more serviceable to inferre the affection of faith to be demonstrable of more persons, as the proper subjects of it.

2. *For by is the elders obtained a good report*] The two former principles or notions that argue and inferre faith, had also a further end, which is to shew the excellency of faith: which here he confirms by the effect which faith wrought unto the Elders their forefathers. For to them their faith brought this benefit, that by it they obtained a good report. The originall is, by it they had a testimony, which is well translated a good report; for so the word doth frequently signifie, though it stand single and alone without any other attribute joyned to it, see Act. 6. 3. and Act. 10. 22. and Act. 16. 2. and Act. 22. 12. This testimony or good report the Elders obtained from the Scripture, or of God by the relation of Scripture, which hath left it upon holy record, how graciously God dealt with those elders by reason of their faith, how greatly he favoured them for it, and commended their piety issuing from it. *The elders.*] 1. Their progenitours and ancestours, whom the Scripture mentions to have lived from the beginning of the world downe to that age wherein this Author lived.

3. *By faith we understand*] Hee begins here to shew the efficacy and vertue of faith, by certaine examples or instances, which hee demonstrates from the latter principle or argument of faith, in that every evidence or sight of things unseen is faith. For all men that ever had, or ever shall have faith in God, doe thereby understand that God framed the world by his word; and because we understand this by an evidence or sight of things unseen, therefore we understand it by faith. *We understand*] 1. We perceive and know for certaine, and the argument or mean whereby we know this, is our faith; and the argument or mean whereby our faith attaines this knowledge, is our evidence or sight

fight of things unseen; for by the things which are now seen, wee have a fight of those things which we never saw, because they were done long before our times. Though it may be evinced by strong arguments that the world was created; yet neither those arguments and the framing of them, are obvious to all men; neither are they such, but that a perverse spirit will oppose against them, because we saw not the work of the Creation: but by the Scriptures we have an evidence or fight of that Creation, which to us was unseen; and therefore we beleeve it, for our evidence or fight of it in the Scriptures makes faith of it unto us. And the Scriptures make faith unto us of the Creation, not only for the act of it, that such a worke was done, but for the manner how it was done (as Moses describes it) even by the word, and sole command of God; and for the matter whereof it was made, in that the things seene, were made of things not seene. *That the worlds were framed*] Worlds, for world, the number plurall for the singular, by a Grecisme, where originally it is ages, putting the adjuncts of the world for the subject. *By the word of God*] by the only fiat or command of God; God used no other instrument for the framing of the world besides his bare word. For God only said the word, *Let there be light, and there was light*, Gen. 1.3. And by the word of the Lord, even by the breath of his mouth, were the heavens made and all the host of them, Psal. 33.6. And as the heavens, so also the earth was framed and settled by his word; *For he spake and it was done, he commanded and it stood fast*, Psal. 33.9. *So that things which are seen were not made of things which do appear*. The particle *not* seems to be transposed, for it should affect the word *appear*, because the minde and sense of this clause is not negative, but affirmative, thus: So that things which are seen were made of things which do not appear, though for the matter it come all to one; because a terme finite denied of any subject is all one with the same terme infinitied and affirmed; yet this latter expression leaves in our mindes a cleare apprehension of the matter. The Author seems as his manner is, to follow and reflect upon the Greek Translation of the Old Testament, wherein at the beginning of Genesis, it is said, that the Earth was invisible, for that which we from the Hebrew translate, that the *Earth was without forme and void*. And the Author made choice rather to say, *things not appearing*, then things invisible, when he would shew us the prime materialls whereof the world was made: For that is properly invisible, which naturally cannot be perceived by the sight; and that is rightly termed not appearing, which though it be naturally visible, yet really it appears not; especially then when it lyes hidden and covered with thicke darknesse. Although in this place the word *not-appearing* seems to have yet a more ample sense, and to comprise that want of forme and force noted by the Hebrew words, for which the Greek Translation reads invisible. Wherefore by things

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not appearing is meant that chaos or elements of the world, which at the beginning were confused, because partly that chaos wanted forme, shape, and outward beauty, in regard the severall parts of it were not yet digested and disposed into that elegant order, figure, and proportion, which afterward was given it by the Creation, and therefore the Scripture saith, it was without *forme*, and partly because it wanted vertue and force to produce those creatures, and adorne it selfe, that afterward God by the Creation gave it power to produce, but to any such purpose it was wholly feeble and barren, and therefore the Scripture saith it was *void*, and partly againe because it wanted light to manifest and make it visible to the sight that it might be seene, for though in it selfe it were visible and appearable, yet actually it appeared not, and therefore the Scripture saith, that darkenesse was upon the face of it. Wherefore when God entered upon the worke of the world, the first perfect creature that he made was the light, and that being finished, he framed all the other parts of the world in a most beautifull order. And this chaos is in the Scripture called the *Deepe*, because it was vast both for quantity and quality, for it wanted the three beautifull qualities of forme, force and light, which afterward were induced into it. Yet sometimes the Scriptures expresse it by names Synecdochicall, which signifie onely a part of it, calling it sometime the heaven, sometime the earth, and sometime the waters, because it was a *Deepe* or chaos composed and confused of all these together, or at least of those materials whereof all these were afterward produced and created, as in the same tub of milke there lye confused together those three materials from which are afterward produced the distinct white meates of butter, cheese, and whey. Hereby the Author plainly declares, and it sufficiently also appears from the history of the Creation described by Moyses, that God, when he began the Creation or frame of the world, as it is delivered in the beginning of Genesis, did not produce it meerely from nothing, but from that Chaos or *Deepe*, which positively was confused of the three materials, whereof afterward was made the three elements of heaven, earth and water, and privitively wanted the three qualities of forme, force and light. And this opinion was anciently received among the people of God, as it appears by the Author of the booke of Wilsdome, chap. 11. 17. where speaking to God, he saith, For thy almighty hand, that made the world of matter without forme, for so it is in the Greeke, and the vulgar Latin hath it, of matter unseene. But of the creation of this matter, there is no mention made in the Scriptures, for to the holy Ghost it seemed good to conceale it. By *things which are seene*, are here meant all those creatures which we see in this world, as this beautifull order and posture of all things, whereby those things which before were confused and blended together, are now digested into their severall ranks and places for

for the use and benefit of man and beast; and all the rest of the Creatures both animate and inanimate, both in heaven, earth, and waters, were produced by the word or command of God. For in these words of the Author is signified, not onely that change whereby things not appearing became appearing, by vertue of that light which God made, and made to shine upon them, (which change God made first of all by his creation of light) but also that change, whereby the things which now appeare, were made of things not-appearing, as from the informed matter of the Chaos or Deepe, which wanting forme, force, and light, was so rude, so weake and so darke, that from it selfe, of it selfe, nothing would ever have beene produced, but by the accessse of Gods almighty power.

4. *By faith Abel offered unto God a more excellent sacrifice then Cain*] Now he begins to reckon up speciall and particular examples of persons endued with faith, and withall he declares both what they performed by vertue of their faith, and also what blessings they obtained from God by it: that by so many illustrious examples he might winne the Hebrewes to an imitation of those persons. First of all he mentions Abel, as a person neerely approaching to the beginning of the world. He mentions not our first Parents; either because concerning them there is nothing read memorable in the Canonickall books of the Old Testament, pertinent to his purpose; or because he thought them not to be mentioned, by reason of that sinne whereby they made themselves and their posterity subject unto death; especially seeing in those Canonickall bookes we no where reade that God ever pardoned our first Parents for their sinne, although the Author of the booke of Wisdom in the beginning of the tenth chapter affirmes, *That Wisdom preserved the first formed father of the world, that was created alone, and brought him out of his fall*; that is, she freed him from the guilt and punishment of his sinne. Therefore he begins with Abel their son, placing him in the first place as the first person among those whose piety towards God, and Gods love toward them is celebrated in Scripture, and then shews what Abel obtained by his faith. Of him therefore he saith, *That he offered a more excellent sacrifice then Cain*] Some render it a more bountifull sacrifice, others a more valuable; thinking the Author intended to note, that Cain as an ungratefull and a distrustfull person, offered onely a few fruits: but Abel to testifie his affection and faith offered things of more value, namely the firstlings and fattest of his sheepe. But the more simple and certaine meaning is, that Abels sacrifice was not more bountifull or more valuable of it selfe then the others, but more acceptable unto God, who accepted and esteemed it better and more excellent, by reason of the righteousness and godliness of the person that offered it; for upon that ground it is that God esteemes and values all offerings made unto him. Now there was no other